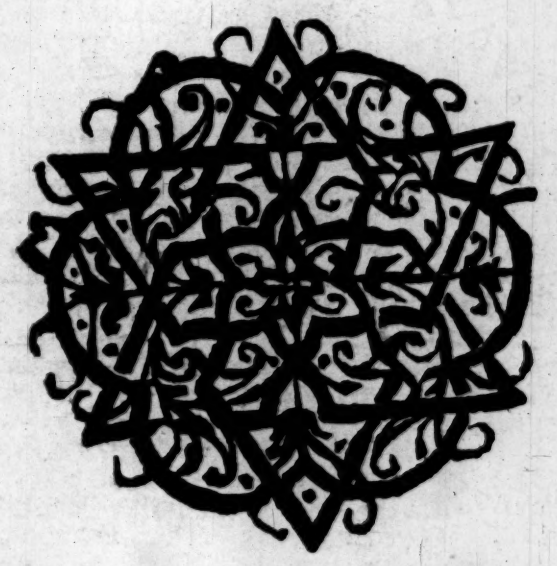
6. 12.

A TRVE CONFESSION OF THE FAITH, AND HVMBLE ACKNOVVLEDGMENT OE THE ALEgeance, vvhich vvee hir Maieſties Subjects, falſely called Brovvniſts, doo hould tovvards God, and yeild to hir Majeſtie and all other that are ouer vs in the Lord. Set dovvn in Articles or Poſitions, for the better & more eaſie vnderſtanding of thoſe that ſhall read yt: And publiſhed for the cleering of our ſelues from thoſe vnchriſtian ſlanders of hereſie, ſchiſme, pryde, obſtinacie, diſloyaltie, ſedicion, &c. vvhich by our adverſaries are in all places given out againſt vs.

6



Wee beleeue therfore haue we ſpoken. 2 Cor. 4, 13.

But,
who hath beleeued our report, and vnto whom is the arme of the Lord reuealed? Iſai. 53, 1.

M. D. XCVI.

To all that desire to feare, to loue, & to obey our Lord Iesus Christ, grace, wisdom and vnderstanding.

THou canst not lightly bee ignorant (gentle Reader) what euills and afflictions, for our profession and faith towards God wee haue sustained at the hands of our owne Nation: How bitterly wee haue been, and yet are, accused, reuiled and persecuted with such mortall hatred, as if wee were the most notorious obstinate heretikes, and disloyall subiects to our gracious Queen Elizabeth, that are this day to bee found in all the Land. And therefore, besides the daily ignominie wee sustaine at the hands of the Preachers and Shepherds of our time, who haue giuen them tongues the reins to breathe forth their spite, wee haue been further miserably entreated by the Prelates and chief of the Clergie, both of the East and West parts, and Northerne Prouinces, taken with armes, and there without all iust processe, mainly spoyled, and many of vs cruelly imprisoned, and kept vnder the open Canopie of Heauen, in the extremitie of Winter, vntill our flesh rotted from our bones, and the vermine bred in our bodies, whereof many of our brethren haue miserably died, and yet the most part remaine in the same miserie, and no hope of any redresse. Yea, there is a Law made, that if any of vs, or any other, shall but speake for the libertie of our consciences, he shall for the first offence forfeit his goods, for the second his life, as a traitor to the Queene. Yet hereto is added, that if any of vs, or any other, shall write, print, or set forth any thing in defence of our innocencie, or in the behalfe of our brethren, that then he shall suffer imprisonment during life, and forfeit all his goods and chattels. Besides all this, there are diuers Bishops, and other Ecclesiasticall Officers, appointed in euery Diocesse, with authoritie to imprison, and to put to death, by the Oath ex officio, whereby men are vrged to accuse themselues, and their brethren, and to confesse that whereof they are neuer conuicted, nor euer knew any man that was conuicted, by any other meanes, then by their owne confession. Which Oath, as it is most vniust, and vntollerable, so it is most vnlawfull, and directly repugnant to the Lawes of God, and of this Realme, and to the Statute made in the fifth yeere of King Edward the sixt, which is yet in force, and neuer was repealed. Besides, there is a Statute of 25. Edward 3. that no man shall be condemned of treason, but by the testimonie of two lawfull witnesses, and by the verdict of twelue men: which Statute hath not been in any sort obserued towards vs. Moreouer, there is a Statute, that no man shall be conuicted of any Felonie, but by the verdict of twelue men, which Statute hath been violated towards vs, and many innocent soules murthered, by packing Iuries of such men, as were affected to the Bishops humors. Finally, there is a Statute, that no man shall be conuicted of any offence, but in the presence of the partie, or of his Atturney, which Statute hath been violated towards vs, and many of vs haue been conuicted, and condemned, and executed, for matters neuer spoken nor done by vs, but by false forgers, and packed witnesses, suborned by the Bishops, and their Chancellors, and Officers. Thus we see, that the Bishops, and their Officers, haue not onely violated the Statute Lawes of the Realme, but also haue erected a Law of their owne, contrarie to the Statute Lawes, and contrarie to the Law of God, and of the Realme, whereby they haue proceeded against vs, and haue executed their tyrannie vpon vs. Which Law

These and manie other greevous enormities are amongst them/not suffred only but with a high hand mainteyned/and Gods servants/ which by the powre of his word and Spirit witnes against & condemne such abhominations/ are both they & their testimonie/reiected/persecuted & blaspheмed. What a wofull plight then are such people in/ how great is their iniquitie/how fearfull iudgments doo abide them? wee have therfore/ for their sakes/manifested this our Confession of and vowed obedience vnto that Fayth which was once gyuen vnto the a Saincts/ wherby they may bee drawne (God shewing mercy vnto them) vnto the same faith and obedience with vs/that they perish not in their sinnes. For how could wee behould so manie soules of our dear Contrymen to dye before our eyes & wee hould our peace? And wheras they have been heertofore greatly abused by their tyme-serving Priests/beeing gidē to vnderstād that wee were a dangerous people/ holding manie errors/renting our selves from the tue Church/because of some infirmities in men/some falts in their worship/Ministerie/Church-government/etc. that wee were Donatists/Anabaptists/Brownists/Schismaticks/ &c. these few leaves (wee trust) shal now cleere vs of these and such like criminations/and satisfie anie godly hart/ yea every reasonable man/that will but with an indifferent ear heare our cause. For wee have always protested/and doo by these presents testifie vn to all mē/that wee neyther our selves doo/neyther accompt it lawfull for others to seprate frō anie true church of Crist/for infirmities falts or errors whatsoever except their iniquitie bee come to such an heith/that for obstinatie they ceast to be a true visible Church/and bee refused and forsaken of God. And for this their renowmed Church of England/wee b have both by word and writing/proved it vnto them to bee false and counterfeit/ decepying hir children with vaine titles of the word/Sacraments/Ministerie &c. having indeed none of these in the ordinance and powre of Christ emongst them. They have been shewed/ that the people in Their Parish-assemblies/ neyther were nor are meet stones for Gods house/meet members for Chists glorious body/vntill they bee begotten by the seed of his word vnto fayth/and renewed by repentance. Their generall irreligious profannes ignorance/ Atheisme and Machevelisme on the one side/& publique Idolitrie/vsuall blaspheмie/swearing/lying/kylling/ stealing/ whoring/ and all maner of impietie on the other side/ cvtterly disableth them from beeing Citizens in the new Hierusalem/sonnes of God & heires with Christ and his Saints/ vntill they become new creatures. Their slavish bondage vnto the antichristiaen tyrannous Prelats/whom they celibrate and honour as their Lords & reverend Fathers spiritnall/ accepting their popish Canons and Iniunctions for laws in their Church/ their marcked Priests/Preachers/ Parsons/ Vicars &c. in lewe of Chists true Pastors and Teachers/ running to their Courts and Consistories at every summons &c. doo manifest d whose servants they are/ & to whom they yeeld their obedience. Their learned Ministerie even from the highest Arch-prelat to the lowest Vicare & half-Priest/ thath been /by the powre of our Lord Jesus Christ/cast down into the smoky fornace of that ppt of bottomles diepthe from whence they arose/revealed by the light of his word/to bee strange/ false/popish & antichristian/the very same/and no other/ then were hatched and advanced in their Metropolitane Sinagoge of Rome/from whence they have feched the very patterne and mould of their Church/Ministerie/Service & Regiment/ even the very expresse Character and image of that first wild beast of Italy/ as all in whom anie spark of true light is/may easely discerne. With these and manie other lyke weightie arguments have wee pleaded against that our whorish mother/hir Priests and Prelats/ which as a heavie mylstone presseth hir down to hell: for the vyalls of Gods wrathfull iudgments are powred vpon them / which maketh them so to

Pan-players/ Querrisers/ Parsons/ Vicars/Curats/ Stipendaries/ Vagrant. Preachers/ Priests/Deacons/or half Priests/ Churchwardens/Sidemē Collectors/ Clerks/ Sextins.

a Jude. 3.

Conferences betwixt certeine Preachers and prysoners Marc. 1590. Discovery of the false Church 1590. Refutation of Mr. Giffard prynted. 1591.

b 1 Peter. 1/23. John. 3. 3 c Revel. 21/27 2. Cor. 5/17. Ezech. 44/9. Act. 8/37.

d Rom. 6/16. Mat. 6/24. Reuc 13. 16/& 14. 9. 10. 11.

e See Revel. 9/3. with their owne annotation/ vpon that place. 2. King. 16/10 11. &c. Reu. 13/14.

Pol. 1/2.

stormie rage and curse/gnawing their tongues for sorrow & payne of these wounds/ and not yet finding grace to repent of and turne from their sinnes. For when wee have proclamed this our testimonie against them/how have they behaved themselves/but as savage beasts renting and tearing vs with their teeth/never daring to come vnto the triall of the word of God/eyther by free wryting or conference/ but greedily hunting after Christs poore lambes/and so manie as they could get into their pawes/misvsing their bodyes with all exqvisite tyrannie in long and lamentable emprisonment/bedsies despight and reproches without mesure. So that through their barbarous crueltie * 24. soules have perished in their prisons/with in the Cittie of London only/(besides other places of the Land) & that of late yeeres. Manie also have they/by their immanitie/caused to blaspheme and forsake the faith of our glorious Lord Jesus Christ/and many mo they terrifie aud keep from the same. For all this/yet were not these savage men satisfied/though blood in abonndance ran out of their wyde mouths/but they procured certeine of vs (after manie yeeres emprisonment) to be indighted/arrayned/condemned and hanged as felons/(how vniustly/thou Lord iust and true knowest) Henry Barrow/John Greenwood (and John Penry) whose perticular examinations/araignments and maner of execution/with the circumstances about them/if thou didst truly vnderstand (gentle Reader) it would make thy hart to bleed/considering their vnchristian and vnnaturall vsage. About the same tyme they executed also one William Denis/at Thetford in Northfolke/and long before they kylled two men/at Bury in Suffolk/Coppyn and Elias/for the like testimonie. Others they deteyne in their prysons to this day/who looke for the like measure at their mercelesse hands/yf God in mercye release them not before. Our God (wee trust) will one day rayse vp an other John Fox/to gather and compile the Actes and Monuments of his later Martyrs/for the vew of posteritie/tho yet they seem to bee buryed in oblivion/and sleep in the dust. Then will this last infernall Cergie alsoo appeere in their proper colours/aud befound nothing inferiour to their bloody predecessours in poysoned malice and and tyrannie but rather even to exceed them/in regard of the tyme. Alas for our poore Contreye/that it should bee so againe defiled with the blood of the seints/which cryeth lowde from vnder the Altar/and speaketh no beter things for it/then did the blood of a Habel. Needs must the righteons Lord reserue a searfull vengeance for such a Land/and make it an example to all Natons/ yf speedely they purge not thewselnes by notable repentance. But oh how far are they from this/which harden their harts against vs/as did the Egiptians/and cease not to add vnto their formor iniquities/still pursuing vs with their accustomed hatred/who seeke the welfare of their soules/& Offer them the things which concerne their peace/which they refuse. Thy peace o England hat hwrought thy woe/and thy long prosperitie/thy ruin/thou hast been fat/thou hast waxed grosse/ thy hart is covered/thow hast forsaken the God that made thee/and despised the rock of thy salvation/thy sinnes have reached vp to Heaven/& God hath remembred thine iniquities to gyue vnto thee according to thy worcks. Behold/the tempest of the Lord is gon forth with wrath/the wirlewinde that hangeth over shall light vpon the heads of the wicked/the indignation of the Lords wrath shall not returne vntill hee hane doon/and vntil hee hane performed the intents of his hart: In the later dayes thow shalt vnderstand it. * Our God shew mercy to them that are his in thee/and hastely draw them out of the fire/that they perish not in thy sinnes. And most af all wee are sorie for our dread sovereigne Queen/whom wee haue alwayes loved/reverenced and obeyed in the Lord/that shee should so bee drawn by the subtle suggestion of the Prelats to smyte hir faithfullest subjects/hatry/beeing sick vnto death was carryed forth & dyed within few dayes. Waltar Lane in the Fleet. Thomas Hewet in Counter Woodstreet. a Gen. 4/10. * Och that they were wise/then would they vnderstand this/ they would consider their later end. Deut. 32 29.

Ren. 16/10. 11.

* In Newgate Mr. Crane a man about 60 yeers of age Richard Jacson/Thomas Stevens William Powton/Thomas Drewet/John Gwalter/Roger Ryppon/Robert Awsburne/Scipio Bellot/Robert Bowle/John Barnes beeingsic/vnto death/was caryed forth & departed this life shortly after. Mothor Maner of 60. yeers. Mothes Roe of 60. yeers/Anna Tailone/Judeth Myller. Margaret Farret beeing sick vnto death was caried forth/and ended hir lyfe within a day or two after. John Purdy in Brydwel. Mr. Denford in the Gatehouse about 60. yeers of age. Father Debnham in the white lyon about 70. yeers/George Bryty in Counter woodstreet. Henry Thomsō in the clynk John Chandler in the Count. Poultry/beeing sick vnto death was carryed forth & dyed within few dayes. Waltar Lane in the Fleet. Thomas Hewet in Counter Woodstreet.

ving hir finger so deep in the blood of Gods children/wherby shee hath not only defiled hir precious soule in the eyes of hir God/but also brought an evill name vpon hir meek and peaceable Government heere on Earth / in all Nations rowne about hir who doo with greef behold that Land to persecute and waste true Christians now/which was erewhiles an harbour and refuge for Christians persecuted in other places. But as wee are verily perswaded that hir Maiis. clemencie hath been much abused by the wretched vnconcionable false reports and instigations of the Priests/so will wee not cease (though wee bee exiled hir Dominions) with fervent harts to desier hir Highnesse prosperitie/& pray that hir sinnes may bee forgiven hir/ lamenting that Gods benefits/and great deliverances/should so soone of hir bee forgotten/& so ill requited by this hard vsage of his poore servants for his sake. And if shee proceed in this course/alas how shall shee ever bee able to behold the face of hir God with comfort? wherfore our soules shall weep in secret for hir/and wee will not cease to pray the Lord to shew hir mercy/and open hir eyes before shee dye. And lykewyse for those honorable Peeres hir grave Councellors/ who also have consented to this our hard measure / although our innocencie hath been sufficiently manifested vnto the cōsciēces of some of the cheefest of thē/our humble request is / that they in the feare of God may weigh their proceedings against vs/ & remēber their accompt that they shall shortly make vnto the Judge of heaven and earth/where Christ will reckon vnto them al the tribulations of his poore despised members on earth/as if they had been inflicted vpon his own glorious person/and will render reward accordingly. The Lord giue them true wisdome/that they may learne/at last/to kisse the Soone before hee bee angry/and they perish in the way. As for the Priests and Preachers of the land/ they/ of all other men/ haue bewrayed their notable hypocrisie/ that standing erewhile against the English Romish hierachie/and their popish abhominations/ haue now so redely submytted themselves to the Beast/and are not only content to yeeld their canonicall obedience vnto him/and receiue his mark/but in most hostile maner oppose and set themselues against vs/not ceasing to add vnto our aflictions/scorning and reviling vs/and alienating the mynds of manie simple harted people/whoe are (wee doubt not) inclinable enough vnto the truth/ were it not that these their lying Prophets did strengthen their hands/that they may not returne from their wicked wayes/ by promising them lyke and peace/ where no peace is. These haue long busied themselues in seeking out new shifts and cavills to turne away the truth/ which presseth them so sore/and haue at last been dryven to palpable & grosse absurdities/ seeking to dawbe vp that ruinous antichristan muddy Wall/which themselves did once craftily vndermine. And heerin wee report vs to the learned discourses of Do. Robert Some/and Mr. Giffard/who haue so referced their wrytings with reproches/slanderous vntruths/and false collections on the one side/ and manifest digressions/ shiftings & turnings from the state of the question in hand/on the other side/as wee think the lyke presidents can hardly be shewed in anie wrytings of controversie in these times/and specially Mr. Giffards last answere/which (it seemeth) hee did in haste: wherin besides his boyes-play/in skipping over many whol leaves of his adversaries booke/(leaving thē both vnanswered & vntouched) hee hath so wisely caryed himself in those things which hee professeth to answere/ as a man afrayd once to come neere thy battel and mayne coutroversie in hand/running out into vaine and frutlesse excursories/never approviug by the word of God the places and offices of his Lords the Prelats/with their retinue/Courts/Cānons/ &c. neither the publick worship /ministerie/or people of this their Church of England. No hee knew well his adversaries were fast locked & wached in pry-

Mat. 10. 40. 41. & 25. 44. 45.

Psal. 2. 10.

son

on from wryting anie more/and their books intercepted / so that few men could come to the view of them: Hee might therfore deale as hee lysted himself for his own best advantage/and beare the people in hand that hee had confuted his Brownists and Donatists/ for the prynt was as free for him/as the close pryson for them. But God (wee trust) will give meanes one day/ that some things/ which as yet are hid/shall come to light. In the meane tyme/thow for thy satisfying (Christian Reader) examin the mans wrytings/ and see how hee hath answered vnto these criminations/or purged his Church of them. Look what scriptures hee hath brought for defence of his spirituall Lords/their places and proceedings/their Courts/Cannons/Dignities/&c. what warrant in Christs Testament hee hath found for his service-booke and all the abhominable rites therin/ for his Angelles/Saincts and Lady days/popish Fastes/Lent / Embers and Eves: How hee hath approved their English missall Prayers/Letanie/Collects and Trentalls/their marying/burying/churching of women / wretched abuse of both Sacraments/their Romish Gossipps/hollowed Font/ Crosse / inchanted Collects/their processions/bishopping of children/and a thowsand such like trumperies/which were all blamed vnto him. Yea/come vnto their own Ministerie/& behold from whence hee hath fetched the genealogie of those Anakims and horned heads of the Beaste. Arch bbs. Lord bbs. Deanes/ Arch-Deacons/ Chancellors/&c. or of their Mr. Parson/Vicar/Curat/and the rest of that rable: How hee approveth their offices/ellections/callings/entrãce/administrations/Bishopricks/Deanries/Prebends/benefices/&c. by the ordinance of our Lord Jesus in his newe Testament f left vnto his Church to the worlds end.

f Mat. 28. 20. Heb. 1. 2. Eph. 4. 11. 12. 13. Gal. 6. 8. 10.

These are some of the innumerable abhominations / wherwith wee charged their Church / which they must eyther justifie by Gods word / or cleere their Church of them. Now hee that findeth not these things approved in his wrytings/ may easely perceiue how hee hath uever medled with the mayne coutroversie between vs. Wherfore eyther let him dischardge his Church of these accusations/ or els must wee aud all Gods children still by the powre of the word of God condemne them/and send home againe these Romish wares into the Land of Shinar from whence they came/and the Lord that condemneth them is a strong God.

Zach. 5. 11.

On the other side wee desire thẽ that they wold shew vs by the Scriptures our errors wherwith they chardge vs/ & for which they thus hate vs/ what they reproue in our Doctrine or practise. As for our selves / wee protest with simple harts in the presence of God/and his holy Angelles/ vnto al men/that wee doo not wittingly & willingly mãtaine anie one error against the word of truth (though wee doubt not but as all other men wee are liable to error / which our God wee trust will in mercy forgiue vnto vs/) but hold the grounds of Christian Religion with all Gods antient Churches in Iudea, Rome, Corinth, Ephesus, Galatia, Pontus, Cappadocia, Asia and Bythinia, and with all faythfull people at this day in Germanie, France, Scotland, the Lovv-Contries, Bohemia, and other Christian Churches rownd about vs/ whose confessions published wee call heere to wytnes the sinceritie of our aith/and our agreement and vnitie with them in the points of greatest moment and controversie between vs and our adversaries. And wheras our Preachers were wont to tell vs/that their Church holdeth the foundation and substantiall grounds of Rilligion / Faith in God and Justification by Christ alone/&c. and therfore/notwithstanding their wants and corruptions/ they had the essence/lyke and beeing of a true people of God: wee trust now they will let vs that make the lyke plea/find the lyke favour/& accompt of vs as a true Congregation of Christ/and blaspheme vs no longer by the names

Harmonie of Confess.

of

of Brownists/Donatists/Anabaptists/ Schismaticks &c. for will they slay those that Christ gyveth lyke vnto: shall profession of faith saue them/and shall ye not vs lykewise/that make the same profession? Or yf theytake exception at ours/ let them shew what one truth they hold/wherin wee agree not with thē/ or what good thing they have in practice/that wee do not the same w. ee worship the true God in spirit and truth/having his word truly taught/his Sacraments rightly administred (at such tyme as our God vouchaketh vs the meanes for administration of thē at all:) That ministerie of Pastors/Teachers/Elders/Deacons/&c. which they somtymes stood for/wee (through Gods great mercy) obteyned them before their faces/which they yet never did. That government of Christ by his own lawes/ordinances/& holy censures (which they call Discipline) wee faithfully obey and execute: & receiving into our societie all that with faith and repentance come vnto vs willingly: b casting out again e/and removing by the power of our Lord Jesus Christ all notorious & obstinate sinners/hereticks/schismaticks/ or wicked lyvers whosoever/without respect of persons. Only wee reiect the abominable Romish reliques which they yet retein and mainteine/ to the high dishonour of God. And for the sinnes wherwith wee charge them/they are so apparant/as even our forest adversarie somtymes confessed and complayned of them/e that in great measure openly/muchmore secretly emongst themselves/ as is well known. But let vs heare themselves speak/as they have published in prynt to the view of the world. Of their people/the members of their Church they gyve this commendation.

Thou Lord prepares a table before vs in sight of our adversaries Psal. 23. 5.

g Act. 2. 41. b Mat. 18. 8. 17/1. Cor. 5. 4. 5/ Tit 3. 10. Rom. 16. 17.

f Dialogue of the strife of their Church Page. 99.

i The greateest multitude, by many partes doo not vnderstand the Lords prayer, the ten Commandements, or the articles of the faith, or the Doctrine and vse of the Sacraments, in anie competent measure. There bee thouvvsands, vvhich bee men & vvoemen grovvne, vvhich if a man alke them how they shalbee saued, they cannot tell. As for vvickednes in pryde, envie, hatred, and all sinnes that can bee named almost, yt doth overflow: & yet you are not ashamed to say, are they not Christians? Concerning their own ministerie and government, they haue lykewise k complayned hovv they lack both a right Ministerie of God, and a right government of his Church, according to the Scriptures. More pertinently l That that prophane iurisdiction of Lordly Lord Arch-bbs. Bbs. Arch-Deacons, Chancellors Officials, &c. are contrary to Gods government, and vvholly vnderpropt by the Canon and popish law, and withall ioyned with hypocrisie, vaineglorie, lordlynes & tyrannie, eue for these respects, if ther were no more, are to bee vterly rooted out of the Church, except posible wee meane by reconciliation to make Christ and antichrist friends. Item m that that ougly & ylfauored hyerarchie or Church-princelynes, which instituted at the first by Antichrists devise, did afterward vilely serue the Pope of Rome to accomplishe the myst.rie of iniquitie, and to distroy the Church of Christ, and doth yet still at this day serue him, must bee so abolished, that no remnants, ne yet anie shew therof remayne, yf so bee wee will haue

Are not these meet stones now for gods house? 1. Pet. 2. 5. 9. Heb. 8. 11.

k Admonition to the Parl. in the Preface/ defended by T. C.

l Table of Articles propounded by the Divintie Reader in Cambridg. T. C.

m In the same Table.

haue Christ to reigne ouer vs. Item n that the Lord Gouerners of their Church bee Peti-Popes, & Peti-Antichrists, and Bishops of the Deuill. These Testimonies haue wee from their own writings/ & manie such like. For these impieties haue wee seperated our selues from those cages of vncleane birds/ following the o counsell of the Holy-Ghost/ lest wee should communicate with their sinnes/ and bee partakers of their plagues. With what equitie now can these Priests so blaspheme and persecute vs for reiecting the heavie yoke of their tyrannous Prelats/ whom they themselues call antichristian & Bishops of the Deuill: for forsaking their Priesthood/ which they haue complayned is not the right Ministerie. With what conscience could Maister Gifford (of all other men) p so vehemently chaze vs with intollerable pryde/ presumption/ and intrusion into Gods iudgment seate/ to iudg and condemne wholl assembles which professe the Faith of Christ sincerely &c. in most sauage and desperate maner to rend and teare vp the weake plants &c. The Lord rebuke Sathan/ and iudge betwixt vs. Our enimies cheefest arguments against vs hitherto/ haue been reproch and cursed speaking/ with violence and oppression. But let them know and vnderstand/ that for all these things God wil bring them vnto iudgment/ whē they shall receiue such recompence of their error and wickednes as is meet.

The last and great scandall which offendeth manie and turneth them out of the way/ is the seed of discord which Satan hath sought to sowe emongst our selues/ setting variance emong brethren/ prevayling mightely in the children of perdition/ whom hee hath eyther turned back into apostacie/ or dryven into heresie or schisme. Heerby hee hath caused the truth of God to bee much evill spoken of/ and to suffer great reproch at our aduersaries hands/ whoe haue long wayted for our halting. Such things (good Reader) are neyther new, nor strange vnto vs/ (though much to bee lamented/) yt beeing the lot of Christs Church to haue such troubles within ytself/ and as incident to the same as is the crosse of outward tribulation. Neyther can anie that knoweth the state of Gods people/ or the word of God aright/ looke for other things in this world/ where wee are but strangers & pylgrims/ warring against manie and mightie aduersaries/ euen the Prince of darknes/ with his band of spirituall wickednesses. Wee are taught of God a that ther must bee discentiōs & heresies emōgst our selues/ that they which are approved may bee knowne/ b that grevous wolves should enter in emongst vs/ and of our selues men arise/ speaking perverse things to draw away disciples after them. By such suborned guests of satan doth our c Lord sift & trye vs/ whither wee love him with our wholl harts or no. Wherfore though d never so many forsake vs/ & our e own frends deale vnfaithfully with vs/ f yet wee know assuredly it shalbe well with Israell/ even to the pure in hart. When wee call to mynde/ g the murder of Cain/ h the deriding of Cham/ i the flowting of Ismael/ k the hatred of Esau/ l the envie of the Patriarks/ m the rebellion of Corah/ n the conspiracie of Absalon/ o the treason of Iudas/ p the hypocrisie of Ananias and Saphira/ q the Apostacie of Demas/ r the heresie of Nicholas/ and manie such like mischevous practises in old tyme/ with in the households of the Saincts/ and Churches of God/ wee mervell not though in these last & evill dayes some childrē of Belial/ that were of old ordeyned vnto this condemnation/ rise vp in the Church and worke the vnrest and sorrow of the same. The tyme is come that iudgment must begin at the house of God/ the Lord will proue vs to the vtmost/ and suffer Sathan to wynnow vs as wheat/ but Peters faith is prayed for that it fayle not/ and hee that shall contynue to the end/ hee shalbee saued. This is our comfort/ that God will heerby purge his vine/ and disclose

n Martin Marprelat.

o Gen 19/14 Isa.52/11. Ier.51/9. Act.2/40. 2. Cor.6/17. Reu.18/4.

p Answere to the Brownists/ pag. 4. & 50.

Dan.11/34

a 1 Cor.11/19.

b Act.20/29. 30.

c Deut.13.3. d Iob.6/66. e Lam.1/2. f Psal.73/1. g Gen.4. h Gen.9 i Gen.21. k Gen.27. l Gen 37. m Num.16. n 2. Sam.15. o Mat.26. p Act.5. q 2. Tim.4. r Reuel.2.

the disguysed hypocrits which come vnto vs in sheeps garments/ but his own portion hee will bring thorow the fire/and fine them as the Silver is fined / and will trye them as the Gold is tryed/to the prase & glory of his own great name. These things are stumbling blocks vnto the blynde and hard harted worldlings / who haue no loue vnto the truth/nor wilbee brought vnto the obedience of the same. It is just with God to let them bee offended by such things. But hee knoweth to delyuer the godly out of temptation. Let him therfore that readeth consider/ & the Lord gyue him vnderstanding in all. Weigh all things vprightly in the ballance of the Sanctuarie/and iudg righteous iudgment. Bee not offended at the simplicitie of the Gospell/neyther hold the Faith of our glorious Lord Jesus Christ in respect of mens persons. Gods cause shall stand when al that handle yt amisse shall fall before yt. Wee offer heere our Fayth to the view and tryall of all men. Tryall things and keep that which is good: and yf thou shalt reape anie frute by these our labors (gentel Reader) gyue God the glory.

1. Thes. 2. 10. 11. 21.

2. Pet. 2. 9.

Mat. 11. 5. 6.

Though Babel should mount vp to heauen, and though she should defend hir strengh on high, Yet from me shall hir destroyers come saith the Lord Ierem. 51. 53.

Saue vs o Lord our God and gather vs from among the nations, for to celebrate thy holy name, For to glory in thy prayse. Psal. 106. 47.

A TRVE CONFESSION OF THE FAITH, AND HVMBLE ACKNOVVLEDGMENT OE THE ALEgeance, vvhich vvee hir Maiesties Subjects, falsely called Brovvnists, doo hould tovvards God, and yeild to hir Majestie and all other that are ouer vs in the Lord. Set dovvn in Articles or Positions, for the better & more easie vnderstanding of those that shall read yt: And published for the cleering of our selues from those vnchristian slanders of heresie, schisme, pryde, obstinacie, disloyaltie, sedicion, &c. vvhich by our adversaries are in all places given out against vs.

1. 6.

Wee beleeue with our hearts & confes with our mouths.

Art. 1.

THat ther is but a one God, one Christ, one Spirit, one Church, one truth, one Faith, b one Rule of obedience to all Christians, in all places.

2 That God is a c Spirit, whose d beeing is of himself, and e giveth beeing, moving, and preservation to all other things beeing himself f eternall, most holy, every way infinit, in greatnes, vvisdome, povvre, goodnes, justice, truth, &c. And that in this Godhead there bee three g distinct persons h coeternall, coequall, & i coessentiall, beeing every one of thē one & the same God, & therfore not divided but distinguished one frō another by their severall & peculiar propertie: The k Father of none, the Sonne l begotten of the Father from everlasting, the holy m Gost proceding from the Father and the Sonne before all beginnings.

3 That God n hath decreed in himself from everlasting touching all things, and the very least circumstances of every thing, effectually to vvork and dispose thē according to the counsell of his ovvn vvill, to the prayse and glorie of his great name. And touching his cheefest Creatures that God hath in o Christ p before the foundation of the world, q according to the good pleasure of his vvill, r ordeyned som men and Angells, to eternall lyfe to bee s accomplished through Iesus Christ, to the t prayse of the glorie of his grace. And on thother hand hath likevvise u before of old accorsing x to his iust purpose y ordeined other both Angels and men, toe ternall condemnation,

a Deut. 6/4. Iosh. 13/4. Mark. 12/29 32. Eph. 4/4. 5. 6 1. Cor. 12/13.
b Rom. 16/26. 1. Cor. 4/17. & 16. 1 Gal. 1/8 9.

Art. 2.

c John. 4/24.
d Exod. 3/14. Esa 43/10/11.
e Rom. 11/36. Act 17/28. Ecc. 1.
f 1. Tim. 1/17. Rev. 4/8. Es. 6 3. and 66. 1. 2. Psal. 145/ 3. 8. 9. 17. & 147. 5. Rom. 1/20.
g 1. Joh. 5/7 Mat 28/15. Hag. 2/5. 6 Heb. 9/14.
h Psa. 8/12. Joh. 1/1 Heb. 9/14.
i Phil. 2/6. Joh. 5. 18. Eph. 4/4. 5. 6.
k Joh. 10/30. 38.
l 1 Corint. 2/11. 12. Heb. 1/3.
m Joh. 5/26. 1. Cor 8/6.
n Joh. 1/14. 18. & 3. 16. Luke. 5/ 1 Psal. 2/7.
n Joh. 14/26. & 16. 16. Gal. 4/6.

Art. 3.

o Esa. 46/10. Reu. 11/34. 35. 36. Act. 15/18. & 2/23. Gen. 45/ .6. 7. 8. Mat 10/29/30. and 20 15. Eph. 1/11.
p Eph. 1/3 4. 11.
q ibid & mat. 25/34
r Eph. 1/5. Rom 9/11. 12. 13. Mal. 1/ 2. 3/ Tim. 1/9.
s Act. 13/48. Eph 1/4. 5. 1. Tim. 5/ 21. Mat. 25/31. 34
t Ephes. 1/5. 7. 12 Col. 1/14. 17. 18. 19. & 2. 10. Rom. 8 29. 30. Reu. 19. 10
b eph. 1/6. 12. 9/ 11
w Jud. ver. 4.
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a Deut. 6/4. Hos. 13/4. Mark. 12/29 32. Eph. 4/4. 5. 6 1. Cor. 12/13.
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Art. 2.
c John. 4/24.
d Exod. 3/14. Esa 43/10, 11.
e Rom. 11/36. Act 17/28. Gen. 1.
f 1. tim. 1/17. Rev. 4/8. Esa. 6/3. and 66. 1. 2. Psal. 145/3. 8. 9. 17. & 147. 5. Rom. 1/20.
g 1. Joh. 5/7 Mat 28/19. Hag. 2/5. 6 Heb. 9/14.
h Pro. 8/22. Joh. 1/1. Heb. 9/14.
i Phil. 2/6. Joh. 5. 18. Eph. 4/4. 5. 6.
k Joh. 10/30. 38.
l Corint. 2/11. 12. Heb. 1/3.
l Joh. 5/26. 1. Cor 8/6.
m Joh. 1/14. 18. & 3. 16. Mica. 5/2 Psal. 2/7.
n Joh. 14/26. & 16. 26. Gal. 4/6.

Art. 3.
o Esa. 46/10. Rō. 11/34. 35. 36. Act. 15/18. & 2/23. Gen. 45/ .6. 7. 8. Mat 10/29/30. and 20 15. Eph. 1/11.
p Eph. 1/3. 4. 11.
q ibid & mat. 25/34
r Eph. 1/5. Rom 9/11. 12. 13. Mal. 1/2. 2/ Tim. 1/9.
s Act. 13/48. Eph 1/4. 5. 1. Tim. 5/21. Mat. 25/31. 34
t Ephes. 1/5. 7. 10 Col. 1/14. 17. 18. 19. & 2. 10. Rom. 8 29. 30. Rev. 19. 10
v eph. 1/6. 10. 9/23
w Jud. vet. 4.
x Rom. 9/11 12. 13 17. 18. with. Mal. 1/3. Exod. 9. 16.

tion, to bee, accomplished through their own corruption to the [e] prayse of his iustice.

4 That in the [c] beginning God made all things of nothing very good: and [d] created man after his own image and lykenes in righteousnes and holynes of truth. That [e] streight ways after by the subtiltie of the Serpent which Sathan vsed as his instrument [f] himself with his Angells having sinned before and not kept their first estate, but left their own habitation; first [g] Eva, then Adam by hir meanes, did wittingly & willingly fall into disobedience & transgression of the commādement of God. For the which death [h] reigneth over all: yea even [i] ouer infants also, which haue not sinned, after the lyke maner of the transgression of Adam, that is, actually: Yet are [k] all since the fall of Adam begotten in his own likenes after his image, beeing conceyued and borne in iniquitie, and soo by nature the children of wrath and servants of sinne, and subiect to death, and all other calamities due vnto sinne in this world and for euer.

5 That all mankinde beeing thus fallen and become altogether dead in sinne, & subiect to the eternall vvrath of God both by originall and actuall corruption: The [l] elect are redeemed, quickned, raysed vp and saued againe, not of themselues, neither by vvorks, lest a nie man should boste himself; but vvholly and only by God of his free grace and mercy through faith in Christ Iesus, [m] vvho of God is made vnto vs vvisdome, & righteousnes, & sanctificatiō, & redemption, that according as it is vvritten, Hee that reioyceth let him reioyce in the Lord.

6 That this therfore only is lyfe [n] eternall to knovv the only true God, & vvhom hee hath sent into the vvorld Iesus Crist. And that on the contrarie the [o] Lord vvill rēder vengeance in flaming fire vnto them that knovv not God, & vvhich obey not the Gospell of our Lord Iesus Christ.

7 That the rule of this knovvledge faith & obedience, concerning the [p] vvorship & service of God & [q] all other christiā dutyes, is not the [r] opinions, devises, lavves, or constitutions of mē, but the vvritten vvord of the everlyving God, conteyned in the canonicall bookes of the old and nevv Testament.

8 That in this vvord [s] Iesus Christ hath reveled vvhatsoever his father thought needfull for vs to knovv, beleeue & obey as touching his [t] person & Offices, in [v] vvhom all the promises of God are yea, & in vvhom they are Amen to the prayse of God throngh vs.

That

p Iud. vee. 4/ & 6 ro 9/22. mat. 25/41 3 2. Pet. 2/12. 2. Cor. 4/3. 4. 1. pet. 2/8. ioh. 3. 19
q Pro. 16/ 4. rom 2/5. and 9. 22.

Art. 4.

c Gen. 1. Col. 1/16 Esa. 35/ 11. Heb. 11/3. Revel. 4/ 11.
d Gen. 1/ 26. 27. Eph. 4/ 24. Eccles. 7/ 31.
e Gen. 3/ 1. 4. 5. 2 Cor. 11/ 3. Joh. 8/ 44.
f 2. Pet. 2/4. Joh 8/44. Iud. 6.
g Genes. 3/1. 2. 3. 6 1. Tim. 2/ 14. Eccles. 7/ 31. Gal. 3/ 22.
h Rom. 5/ 12. 18. 19. and 6. 23. with Gen. 2/17.
i Rom. 5. 14. and 9/11.
k Gen. 5/3. Psal. 51/5. Eph. 2/3.

Art. 5.

l Gen. 3/15. Eph. 2/4. 5. Gen. 15. 6. with Rom. 4/ 2. 3. 4. 5. and 3. 24. 25. 26. Joh. 3/ 16.
m 1. Cor. 1/ 30. 31 Phil. 3. 8/9. 10. 11 Jir. 23. 5. 6. and 9 23. 24.

Art 6.

n Joh. 17/3. and 3 36. Jir. 31/ 33. 34. o 2. Thes. 1/8. Zeph. 1/6. ioh. 3/36.

Art. 7.

p Exod. 20/ 4. 5. 6. Deu. 4/ 2. 5. 6. Gen. 6/22. Exod. 39/42. 43. 1. Chron. 28. 19.
q Psal. 119. 105.
r Esa. 29/13. Mat. 15/ 9. Joh. 5/39. 2. Pet. 16/ 19. 2. tim. 3/16. 17.

Art. 8.

s Deut. 18/18. Joh. 1/18. & 15/15. & 4. 25. Act. 3. 22.
t the whol Epistle to the Hebr. throughout.
v 2. Cor. 1/20.

9 That touching his person, the Lord Iesus, of vvhō [x] Moses & the Prophets vvrote, & vvhō the Apostles preached, is the [y] everlasting Sonne of God, by eternall generation, the brightnes of his Fathers glorie, & the engrauen forme of his Person; coessentiall, coequall, & coeternall, god vvith him & vvith the holy Gost, by vvhō hee hath made the vvorlds, by vvhom hee vphouldeth and gouerneth all the works hee hath made; vvho also vvhen the [z] fulnes of tyme vvas come, vvas made man of a vvoman, of [a] the Tribe of Iudah, of the [b] seed of Dauid & Abraham, to vvyt of Mary that blessed Virgin, by the holy Ghost comming vpon hir, & the povvre of the most high ouershadovving hir; & vvas also [c] in all things lyke vnto vs, sinne only excepted.

10 That touching his Office, hee [d] only is made the Mediator of the nevv Testament, even of the euerlasting Couenant of grace betvveen God & man, to bee perfectly & fully the [e] Prophet, Priest & King of the Church of God for euermore.

11 That hee [f] vvas frō euerlasting, by the iust & sufficient authoritie of the father, & in respect of his manhood frō the womb, called & seperated heervnto, & anoynted also most fully & abundantly vvith all necessarie gifts, as it is [g] vvritten; God hath not measured out the Spirit vnto him.

12 That this [h] Office, to bee Mediator, that is, Prophet, Priest and King of the Church of God, is so proper to him, as neither in the vvhol, nor in anie part therof, it cā be trāsferred frō him to anie other.

13 That touching his [i] Prophecie, Christ *hath* perfectly revealed out of the bozome of his father, the vvholl vvord & vvill of God, that is needfull for his seruants, either ioyntly or seuerally to knovv, beleeue & obey: That hee hath spoken & doth speake to his Church in his ovvn [k] ordinance, by his ovvn ministers and instruments only, and not by anie false [l] ministrie at anie tyme.

14 That toching his [m] Priest*hood*, beein consecrated, hee hath appeered once to put avvay sinne, by offring & sacrificing of himself; and to this end hath fully performed aud suffred all those things, by vvhich God through the blood of that his crosse, in an acceptable sacrifice, might bee reconciled to his elect; & *having* [n] broke *dovvn the* partition vvall, & *thervvith* finished & remoued al those legal rites, shadovves, & ceremonies, is now entred vvithin the vayle into *the* holy of *Holies* to the very heauen, and presence of God, vvhere hee for euer lyueth, and sitteth at the right hand of Maiestie [o] appeering before the face of his Father, to make intercession for

art. 9.
[x] Luk. 24/44. Joh. 5/46. Act. 10/42. 43.
[y] Pro. 8/22. mica. 5/2. Joh. 1/1. 2. Heb. 1. Collos. 1/15. 16. 17.
[z] Gal. 4/4. Gen. 3/15.
[a] Heb. 7. 14. Reuel. 5/5.
[b] Rom. 1/3. Gen. 22/18. Mat. 1. 1. etc. Luk. 3/23. etc. Esa. 7/14. Luk. 1. 26. 27. etc. Heb. 2/16.
[c] Heb. 4. 15. Esa. 53/3. 4. 9. Phil. 2/7. 8.

art. 10.
[d] 1. Tim. 2/5. Heb 9. 15. & 13. 20. Dan 9. 24. 25.
[e] Deut. 18/15. 18. Psal. 110. 4. Psal. 45/Esa. 9/6. Act. 5. 31. Esa. 55. 4. Heb. 7/24. Luk. 1/32. 33.

art. 11.
[f] Pro. 8/23. Esa. 42/6. & 49. 1. 5. and 11/1. 3. 4. 5. Act. 10. 38.
[g] Joh. 3/34.

art. 12.
[h] 1. Tim. 2/5. Heb. 24. Dan. 7. 14. Act. 4/12. Esa. 42/11. Luk. 1/33.

art. 13.
[i] Deut. 18/15. 18. Act. 3/22. 23. 24. Mat. 3/17. Joh. 1. 18. & 17. 8. Eph. 1. 8, 9. 2. Tim. 3. 15. 16/17.
[k] Pro. 9/3. Joh. 13. 10. Luk. 10. 16. Mat. 10 40. 41. Deut. 33/8. 10.
[l] Mat. 7/15. 16. & 24. 23. 24. 2. Pet. 2. 2. Tim. 4. 3. 4. Rom. 10/14. 15. Ier. 23/21. 2. Ioh. 10

art. 14.
[m] Joh. 17/19.

Heb. 5/7. 8. 9. & 9. 1. Esa. 53/Rom. 5/19. 1. Pet. 1/2. Collos. 1/20. Eph. 5/2. [n] Eph. 2/14. 15. 16. Heb. 9/& 10. [o] Heb. 4/14. 16. & 9. 24. and 10. 19. 20. [p] Rom. 8/34.

such as come vnto the Throne of grace by that nevv & living vvay; And not that only, but maketh his people a [p] spirituall hovvse, an holy Priesthood, to offer up spirituall sacrifices, acceptable to God through him. Neither doth the Father accept, or Christ offer anie other sacrifice, vvorship, or vvorshippers

p 1. Pet. 2/5. Rev. 1/5. 6. and 8. 3. 4. Rom. 12/1. Mar. 9/49. 50. Mal. 1/14. Joh. 4 23. 24. Mat. 7/6. 7. 8. Esa. 1/12. etc.

Art. 15.

15 That touching his [q] Kingdom, beeing risen, ascended, entred into glory, set at the right hand of God, al povvre in Heaven and earth giuē vnto him; vvhich povvre hee [r] novv exerciseth ouer all Angells and men, good and dad, to the preservation and saluation of the elect, to the overruling and destruction of the reprobate; [s] communicating and applying the benefits, virtue and frutes of his prophecy and Priesthood vnto his elect, namely to the remission, subduing, and takeing avvay of their sinnes, to their iustification, adoption-of-sonnes, regeneration, sanctification, preservation & stregthning in all their spirituall conflicts against Sathan, the vvorld & the flesh &c continually dvvelling in, governing & keeping their hearts in his tue faith and fear by his holy spirit, vvhich having [t] once giv yt, hee never taketh avvay from them, but by yt still begetteth and nourisheth in them repentance, faith, loue, obedience, comfort, peace, ioy, hope, and all christian vertues, vnto immortallitie, notvvithstanding that yt be somtymes through sinne and tentation, interrupted, smothered, and as yt vvere overvvhelmed for the tyme. Againe on the contrary, [v] ruling in the vvorld over his enimies, Sathan, and all the vessels of vvrath; limiting, vsing, restrayning them by his mightie povvre, as seemeth good in his diuine vvisdome and iustice, to the execution of his determinate counsell, to vvit to their seduction, hardning & condemnation, delyvering them vp to a reprobate mynde, to bee kept in darcknes, sinne and sensuallitie vnto iudgment.

q 1. Cor. 15/4. etc. 1. Pet. 3/21. 22. Mat. 28/18. 20. r Josh. 5/14. Zech 1/8. etc. Mark. 1/27. Heb. 1/14. s Eph. 5/26/27 Ro. 5/ and 6. and 7. and 8. Chap. Rom. 14/17. Gal 5/22. 23. 1. Joh. 4/13. etc. t Psal. 51/10. 11. 12 and 89. 30. 31. 32. 33. 34. Job. 33/29. 30. Esa. 54/8. 9. 10. Joh. 13/1. and 16. 31. 32. with Luc. 22/31. 32. 40. 2. Cor. 12/7. 8. 9. Eph. 6/10. 11. etc. Rom. 11/29. Gal. 5/17. 22. 23. v Job. 1/6. and 2. Chap. 1. King. 22. 19. Esa. 10/5. 15. Rom. 9/17. 18. Rom. 1/21. and 2. 4. 5. 6. Eph. 4/17. 18. 19. 2. Pet. 3/3. 1. Thess. 5/3. 7. Esa. 57/20. 21. 2. Pet. 2/the whol Chapter.

Art. 16.

16 That this Kingdom shall bee then fully perfected, vvhen he shal the [x] second tyme come in glorie vvith his mightie Angells vnto iudgment, to abolish all rule, authoritie and povvre, to put all his enimies vnder his feet, to seperate and free all his chosen from them for ever, to punish the vvicked vvith everlasting perdition from his presence, to gather, ioyne, and carry the godly with himself into endlesse glory, and then to delyver vp the Kingdome to God, even the Father, that so the glorie of the father may bee full and perfect in the Sonne, the glorie of the Sonne in all his members, and God bee in all.

x Dan. 12/2. 3/ Joh 5/22. 28. 29. Mat. 25/31. 1. Cor. 15. 24. Mat. 13/41. 49. 2. Thes. 1/9. 10 1. Thes. 4/17. Joh 17/22. 23. 1. Cor. 15/28.

Th

17 That in the meane tyme, besides his absolute rule in the world, Christ hath here in earth a [p] spirituall Kingdome and œconomicall regiment in his Church ouer his seruants, which Church hee hath [q] purchased and redeemed to himself, as a peculiar inheritance (notwithstanding [a] manie hypocrites do for the tyme lurk emongest thē) [b] calling and winning them by the powre of his word vnto the faith, [c] seperating them from emongst vnbeleevers, from idolitrie, false worship, superstition, vanitie, dissolute lyfe, & works of darknes, &c; making them a royall Priesthood, an holy Nation, a people set at libertie to shew foorth the virtues of him that hath called them out of darknes into his meruelous light, [d] gathering and vniting thē together as members of one body in his faith, loue and holy order, vnto all generall and mutuall dutyes, [e] instructing & governing thē by such officers and lawes as hee hath prescribed in his word; by which Officers and lawes hee governeth his Church, and by e none other.

18 That to [g] this Church hee hath made the promises, and giuen the seales of his Covenant, presence, loue, blessing and protection: [h] Heere are the holy Oracles as in the side of the Arke, purely kept & purely taught. Heere are [i] all the fountaynes and springs of his grace continually repleniſhed and flowing forth. Heere is [k] hee lyfted vp to all Nations, hither hee [l] inuiteth all mē to his supper, his mariage feast: hither ought [m] all men of all estates and degrees that acknowledg him their Prophet, Priest and King to repayre, to bee [n] enrolled emongst his household seruants, to bee vnder his heauenly conduct and government, to leade their lyues in his walled sheepfold, & watered orchard, to haue communion heer with the Saincts, that they may bee made meet to bee partakers of their inheritāce in the kingdome of God.

19 That as [o] all his seruants and subiects are called hither, to present their bodyes and soules, and to bring the guyfts God hath giuen them; so beeing come, they are heer by himself bestowed in their seuerall order, peculiar place, due vse, beeing fitly compact and knit together by euery ioynt of help, according to the effectuall work in the measure of euery parte, vnto the edification of yt self in loue; whervnto whē hee [p] ascended vp on high hee gaue guifts vnto men,

Art. 17.

p Joh. 18.36. Heb 3/6. and 10. 11. 1. Tim. 3/15. Zach 4/7.

q Act. 20/28. Tit. 2/14.

a Mat. 13/47. and 22. 12. Luk. 13/25.

b Mar. 16/15. 16. Col. 1/21/1. Cor. 6 11. Tit. 3/3. 4. 5.

c Esa. 52. 11/ Ezr. 6/21. Act. 2/40. 2. Cor. 6/14. Act. 17/3. 4. and 19. 9. 1. Pet. 2/4. 5. 9. 25.

d Esa. 60/4. 8. Psal. 110/3. Act. 2 41. Eph 4/16. Col. 2/5. 6.

e Esa. 62/6. Jer 3/ 15/ Ezek 34. Zech 11/8. Heb. 12/28. 29. Mat. 28/20.

Art. 18.

f Mat. 7/15. and 24. 23. 24. 1. Tim. 4/3. 4. Jer. 7/30. 31. and 23. 21. Deu. 12/32. Rev. 2/1. & 22. 18. 19.

g Lev 26/11. 12. Mat. 28/19. 20. Num. 9/4. Ezek. 48. 35/2. Cor. 6. 18

h Esa. 8/16. 1. Tim 3/15. and 4. 16. & 6. 3. 5. 2. Tim. 2/15 tit. 1/9. Deu. 31. 16.

i Psal. 46/4. 5. Ezek. 47/1. etc. Job. 38/39.

k Isa. 11. 12. Joh. 3/14. Isa. 49/22.

l Esa. 55. 1. Mat. 6/33. & 22. 2. Prov. 9/4. 5. Job. 7/37.

m Deu. 11/5. 11. Esa. 2/2. 3. Zach. 14/16. 17. 18. 19.

n Esa. 44/5. Psal 87/5. 6. Can. 4. 12 Gal. 6/16. Col. 1/ 12. 13. Eph. 2/19.

Art. 19. o See the 18. Article before/and Exod. 25. 2. and 35. 5. 1. Cor. 12/4. 5. 6. 7. 11. 18 Rom. 12. 4. 5. 6. 1. Pet. 4. 10. Eph. 4/16. Colos 2/5. p Eph. 4/8. 10. 11. 12. 13. Rom. 12/7. 8. & 16. 1. 1. Cor. 12. 4. 5. 6. 7. 8. 11. 14. 15. 16. 17. 18. 28. 1. Tim. 3/& 5. 3. 9. 17. 21. Act. 6/2. 3. & 14. 23. and 20. 17. 28. Phil. 1/5.

Tha

that hee might fill all these things, and hath distributed these guifts, vnto seuerall functions in his Church, hauing institutedand ratified to q contynue vnto the worlds end, only this publick ordinarie Ministerie of Pastors, Teachers, Elders, Deacons, Helpers to the instruction, government, and seruice of his Church.

20 That this ministerie is exactly r described, distinguished, limited, concerning their office, their calling to their office, ther administration of their office, and their maintenance in their office, by most perfect and playne s lawes in Gods word, which lawes it is not lawfull for these Ministers, or for the wholl Church wittinly to neglect, transgresse, or violate in anie parte; nor yet to receiue anie other lawes brought into the Church by anie person whatsoeuer.

21 That t none may vsurp or execute a ministerie but such as are rightly called by the Church whereof they stand ministers; and that such so called ought to gyve all diligence to v fulfill ther ministerie, to bee found faithfull and vnblamable in all things.

22. That this ministerie is alyke given to euery Christian congregation, with like powre and commission to haue and enioy the same, as God offereth fit men and meanes, the same rules given to all for the election and execution therof in all places.

23 That as every christian Congregation x hath powre and commandement to elect and ordeine their owvn ministerie according to the rules prescribed, and y whilest they shal faithfully execute their office, to haue them in superaboundant loue for their vvorke sake, to provide for them, to honour them and reuerence them, according to the dignitie of the office they execute. So have they also z powre and commandement when anie such defalt, either in their lyfe, Doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their ministerie, by due order to depose them from the ministerie they exercised; yea if the case so require, and they remayne obstinate and impenitent, orderly to cut them off by excommunication.

24 That a Christ hath given this powre to receiue in or to cut off anie member, to the vvholl body together of euery Christian Congregation, and not to anie one member aparte, or to moe members sequestred from the vvholl, or to anie other Congregation to doo it for the: yet that b ech Congregation ought to vse the best help they can heer vnto, and the most meet member they haue to pronounce the same in their publick assembly.

q Reu. 21/18.19. Mat. 28/20. 1. Tim. 6/13/14.

art. 20.

r Ioh. 8/8.9. heb. 3.2.6. the first Epistle to Timothy wholly. Act. 6/3.5.6. & 14.23. & 20.17. etc. 1. pet. 5/2.3. 1. Cor. 5/4.5. 11.12.13. etc. and 9.7.9.14.

s Heb. 2.3. and 3.3. and 12.25. etc. 2. Tim. 3/14.15. Gal. 1/8.9. 1. tim. 6/13.14. Deut. 12/32. and 42. Revel. 21/18.19

art. 21

t Num. 16/5.40. & 18.7. 2. Chron. 26.18. Ioh. 10.1.2 and 2.17. Heb. 5.4. Act. 6/3.5.6. & 14.23. Tit. 1/5

v Act. 2.28. 1. Cor. 4/1.2. Col. 4/17. 1. Tim. 1/18.19. & 4.11. and 5.21 & 6.11.12.13. 14.2. Tim. 1/13.14. and 3.14. and 4.5/

x Ioel. 5/ 1.2.3.4.

art. 22

Mat. 28/20. 1. Cor. 14/33.36. 2. Cor. 11/4.5.6.7. and 4 17. and. 16. 1 cph 4/10.11.12.13. 1. Cor. 3/21. 22.23. Mat. 18.17. see Article. 20.

art. 23

z Act. 6/3.5.6. & 14.23. 2. Cor. 8.19. Act. 15.2/3. 22.25. 1. Tim. 3/10. and 4.14/& 5.22 Num. 8/9. 10.

a 1. Thes. 5/12.13. 1. Tim. 5/1.17. Heb. 13/17. 1. Cor. 9. Gal. 6.6. 1. Tim. 3/10. and 5.22. Rom. 16/17 Phyl. 3/ 2.18.19. 1. Tim. 6/3.5.

b Ezek. 44/11.13. Mat. 18/17. Num. 5/3. Deut. 13/9. Mat. 18/17. 1. Cor. 5/4.2. Cor. 2/6 7.8. b 1. Cor. 3/21. 22.23. Act 15. 1. Cor. 3/4.5. & 12.

25 That euery member of ech Christian Congregation, hovv excellent, great, or learned soeuer, ought to be subiect to this censure & iudgment of Christ; Yet ought not the Church vvithout great care & due advise to procede against such publick persons.

26 That for the [c] keeping of this Church in holy & orderly communion, as Christ hath placed some speciall men over the Church, who by their office are to governe, ouersee, visite, watch &c. So [d] lykevvise for the better keeping therof in all places, by all the members, hee hath giuen authoritie & layd duty vpon thē all to watch one ouer another.

27 That vvhilest the Ministers and people thus remayne together in this holy order and christian communion, ech one endevoring to do the will of God in their calling, & thus to vvalke in the obedience of faith Christ hath promised to bee present with them, to blesse & defend them against all adversarie povvre, & that the gates of Hell shall not prevayle against them.

28 But when & vvhere this holy order & diligent vvatch was intermitted, neglected, violated. Antichrist that man of sinne corrupted & altered the holy ordinances, offices, & administratiōs of the church brought in & erected a strange new forged ministerie, leitourgie and government & the Nations Kingdoms & inhabitants of the earth, were made drunken vvith this cup of fornications & abhominations, & all people enforced to receiue the Beasts marke and worship his image & so brought into confusion & babilonish bondage.

29 That the present ministerie reteyned & vsed in Englād of Arch. b[bb] Lo[bb]. Deanes, Prebendaries, Canons, Peti-Canons, Arch-Deacons, Chancellors, Commissaries, Priests, Deacons, Parsons, Viccars Curats, Hireling rouing Preachers, Church-wardens, Parish-clerkes their Doctors, Proctors, & wholl rable of those Courts with all from & vnder them set ouer these Cathedrall & Parishionall Assemblies in this confusion, are a strange & Antichristian ministerie & offices; & arenot that ministerie aboue named instituted in Christs Testament, or allovved in or ouer his Church.

30 That their [e] Offices, Entrance, Administration and maintenance, with their [f] names, titles, privileges, & prerogatiues the povvre & rule they vsurp ouer and in these Ecclesiasticall assemblies ouer the wholl ministerie, wholl ministration and affaires therof, yea one ouer another by their making Priests, citing, suspending, silencing, deposing, absoluing, excommunicating, &c. Their confounding of Ecclesiasticall and Civile iurisdiction, causes & proceedings in ther persons, courts,

Art. 25.
Lev. 4. Psal. 141/5. and 2. 10. 11. 12. & 149. 8. 9. 2. Chro 26/20. Act. 11/2. 4 1. Tim. 5/19. 20. 21

Art. 26
c Cant. 3/3. Esa. 62/6 Eze. 33. 2. Mat. 24/45. Luk. 12/42. Act. 20/28 Heb. 13/17.
d Mat. 13/34. 37. Luk. 17/3. 1. Thes 5/14. Gal. 6/1. Jude. 3/20. Hebr. 10/24. 25. & 12. 15.

Art. 27.
Deu. 28/1. etc. Mat. 28/20. Luk. 12/35. 36. 37. 38. Mat. 16. 18. Zach 2/5. & 12/2. 3. 4. Psal. 125/2. & 132. 12. 13. etc.

Art. 28.
Rev. 9. & 13/& 17. & 18. 2. Thes. 2/3. 4. 9. 10. 11. 12. psal. 74. Esa. 14. 13. 14. Dan. 7. 25. and 8. 10. 11. 12. & 11. 31. 1. Tim. 4/1. 2. 1. ioh. 2/18. 22. & 4. 3

Art. 29.
Revel. 9/3. etc. & 13. 15. 16. 17. & 18. 15. 17. compared with Rom. 12/7. 8. Eph. 4/11. 12. 1. Tim. 3/15. & 5. 17. Compare this Art. with the 1. 7. 12. 13. 14. 19. 20. 21. 22. 23. 24. 28. Artitles aforesaid.

Art. 30.
e Compare with Articles 1/7. 12. 13 14. 19. etc. Rev. 9. 3/etc. & 18. 15. 17. f Joh. 10/1. Dan. 7/8. 25. and 8. 10. 11. 12. 2 Thes. 2. 3. 4. 8. 9. Rev. 17/4. 5. 16. f Luk. 22/25. 26. Rev. 14. 11 & 17. 3. 4. 5. & 13. 15. 16. 17 1. Pet. 5/3. with Joh. 3/29. & with Rev. 2. 1. 1. King. 12. 27. 38. 11. 15. 16.

g Rev.13/15.16. 17. Esa. 29.13. Mat.7/7.8. Ga. 1/10.etc. and 2/4. 5. Col.2/10.22.23. Ezek.8/5.& 13.9. 10.11.18.19. Mica 2/11.mal.1/8.13.14

cõmissions, Visitations, the rest of lesse rule, taking their ministerie frõ and exercising it vnder them by their g prescription and limitation, swearing Canonicall obedience vnto them, administring by their devised imposed, stinted popish Leiturgie, &c. are sufficient proofs of the former assertion, the perticulars therin beeing duly examined by and compared to the Rules of Christs Testament.

Art. 31.

Rev.18/2.1.Cor. 14/33. Jer.15/19. Mal.1/4.6.8. Hos.4/14. etc. Rom.6/16.2.Pet 2/19. compare with. Art.6.7.11. 12.13.14.15.17.18. 19.20.24.28.29. 30.aforesaid.

31 That these Ecclesiastiall Assemblies, remayning in confusion and bondage vnder this Antichristian Ministerie, Courts, Canons, worship, Ordinances. &c. without freedom or powre to redresse anie enormitie, haue not in this confusion and subiection, Christ their Prophet, Priest, and King, neither can bee in this estate, (whilest wee iudge them by the rules of Gods word) esteemed the true, orderly gathered, or cõstituted churches of Christ, wherof the faithfull ought to beecome or stand Members, or to haue h anie Spirituall communion vvith them in their publick vvorship and Administration.

h Lebit. 17/ Hos. 4/15/1. Cor.10.18 19.20.2.Cor.6/ 14.15/16. Rev.18/ 4.Cant.1/6.7.

art.32.

i Rev.18/4. Esa. 48/20. and 52.11. Jer.50/8. & 51.6. 45. Zech.2/6. & 2.Chron.25/. and 17.6.2.King.23/5 etc. Rom. 13/4. Mat. 22/21. rev. 27/16.

32 That i by Gods Commandement all that will bee saued, must vvith speed come forth of this Antichristian estate, k leaving the suppresion of it vnto the Magistrate to vvhom it belongeth. And that both all such as haue receyued or exercised anie of these false Offices or anie pretended function or Ministerie in or to this false and Antichristian constitution, are vvillingly in Gods feare, to giue ouer and leaue those vnlavvfull Offices, and no longer to minister in this maner to these Assemblies in this estate And that l none also, of what sort or condition soever, doo giue anie part of their Goods, Lands, Money, or money vvorth to the maintenance of this false Ministerie and vvorship vpon anie Commandement, or vnder anie colour vvhatsoeuer. Rev. 18. 11.

k Zech.13/ 2.4.5. 6. Jer.51/26. Psal 119/59.60.128. Prov.5/10. Esa. 8/11.12.and 35.8. Zach.14/21.

l Prov.3/9.10.psal. 26.3/ 4. compared with Exod. 20.4/5. Judg.17. 3.4.5. Ezek.16. 17 18.19. 1.Cor.10. 19.20.21.22. compared with Heb. 13/10. & with 2.Cor.8.3.4.5. 1.Tim. 5/17.

Art.33.

m Gen. 18. 19. Exod.13/ 8.14. Prov.31/26.27. Eph.6/4. Deut. 6/7. Psal.78/3.4

33 That beeing come forth of this antichristian estate vnto the freedom and true profession of Christ, besides the instructing and vvell

vvell guyding of their ovvn Families, they are n vvillingly to joyne together in christian communion and orderly couenant, and by confession of Faith and obedience of Christ, to o vnite themselues into peculiar Congregatiõs; vvherin, as members of one body vvherof Christ is the only head, they are to vvorship and serue God according to his vvord, remembringto p keep holy the Lords day.

n Luk.17.37. Psal.122/3 Mat. 6/Esa.44.5. Act.2/41.42. Jer. 50/4.5. Neh.9/38. Act.2/41.42. o 1.Cor.1/2. and 12.14. Rev.1/20 and 2.1,8.12.18. & 3.1.7.14. Eph.2/19. Col.2/19. p Exod.20/8. Rev.1/10. Act. 20.7.1.Cor.16/2

art.34

34 That such as q God hath giuen guiftes to enterpret the Scriptures, tryed in the exercise of Prophecie, giving attendance to studie and learning, may and ought by the appointment of the Congregation, to teach publickly the vvord, vntill the people bee meet for, and God manifest men vvith able guifts and fitnes to such Office or Offices as Christ hath appointed to the publick ministerie of his church; but r no Sacraments to bee administred vntill the Pastors or Teachers bee chosen and ordeyned into their Office.

q 1.Cor.14/rom. 12.6.1.Cor.12/7. 1.Pet.4/10.Act. 13.15.1.Thes.5/20 r Num.16/10.39. 40.Rom.12.7. Heb.5/4. Joh.1/ 13.25.

art.35.

35 That s vvheras ther shalbee a people fit, and men furnished with meet and necessarie guifts, they doo not only still continue the exercise of Prophecie aforesayd, but doo also vpon due tryall, proceed vnto choyce and ordination of Officiers for the ministerie and service of the Church, according to the rule of Gods vvord; And that soe they t hold on still to vvalke forvvard in the vvayes of Christ for their mutuall edification and comfort, as it shall please God to giue knowledge and grace thervnto. And perticularly, that u such as bee of the seed, or vnder the government of anie of the Church, bee euen in their infancie receiued to Baptisme, ond made pertakers of the signe of Gods Couenant made with the faithfull and their seed throughout all Generations. And that x all of the Church that are of yeeres, and able to examine themselues, doo communicate also in the Lords Supper both men y and vvomen, and in z both kindes bread and vvyne in which a Elements, as also in the vvater of baptisme, euen after their are consecrate, there is neyther transubstantiation into, nor Consubstantiation with the bodye and bloode of Iesus Christ; vvhome b the Heauens must conteyne; vntill the tyme that

s Heb.8. Act.6/3. 5.6. & 14.21.22. 23.Tit.1/5. etc. 1.Cor.12/7.8.14. 15. 1.Tim.3. t Col.2/5.6.7. 2.Thes.2/15.Jud. 3/etc. Mat.28/20. u Act.2/38.39. 1.Cor.7/14. Rom.11/16/Gen. 17/7.12.27. 1.Cor. 10/2.Psal.22/30. Exod.12/48. 49. Act.16/15.33. 1.Cor.1/16.Mar. 10/13/14.15. 16. Gal.3/29. x Mat.26/26.27. 1.Cor.11. 28.and 10.3.4.16.17. act.2/42. & 20.7. & y Gal.3/28. Act. 2/42. with 1.14. 1.Cor.11/13. z Mat.26/26.27. 1.Cor.10/3.4.16. & 11.23.24.25.26. 27.28.29. a 1.Cor.10/16.17. & 11.23.24.25.26. etc. Mat.26/26. 27.29. & 15.17. Joh.11/8. b Act.3/21.&7.56

c Gen.17/11.rom 4/11. Exod.12/13. with Heb.13/10. d 1.Cor.11/26.27. 28.29. & 10.3.4.5. Rom.2.28.29. Act.15.9. Rom.5/ 6.7.& 8. Chapt.

that al things bee restored. c But they are in the ordinance of God signes and seales of Gods euerlasting couenant, representing and offring to all the receiuers, but exhibiting only to the true beleevers the Lord Iesus Christ and all his benefits vnto righteousnes, sanctification and eternall lyfe, through faith in his name to the glorie and prayse of God.

art. 36

e Leu.4.13.etc. 2.Thi0.15/9.17. and 30.18.19.etc. 2/and 3.1.Cor.1. 10.Phil.2/1.2.3.4. 5.6.and 3.15.16. Heb.10.25.and.19. f 2.Cor.13.1.2.Reu 2.and 3.1.Thes.5.

36 That thus e beeing rightly gathered, established, and still proceeding in christian communion & obedience of the Gospell of Christ, none is to seperate for falts and corruptions which may and so long as the Church consisteth of mortall men, will fall out & arise emong them, even in a true constituted Church, but by due f order to seeke redresse therof.

art. 37.

1.Cor.14/24.25. Psal.18.49.rom. 15/9.10.1.Tim.2/ 4. 2.Tim.2/25. h 2.Cor.6/14.15. 16.Ezra.4/3. Exod.12/43.Leu. 22.15. Exod/34. 12.Deu.7/Esa.44. 5.Act.19/18. i Exod. 20/ 5.6. 2.Cor.7/14.Gen. 17/7.12.27.Exod. 12/48.49.Act.16/ 15/33. k Act.9/26.27. rom.16/1.2.2.Cor 8/13.Col.2/10.

37 That g such as yet see not the truth, may heare the publik doctrine and prayers of the church, and with al meeknes are to bee sought by all meanes: Yet h none who are growne in yeeres to bee receiued into their communion as members, but such as doo make confession of their faith, publickly desiring to bee receiued as members, and promising to walke in the obedience of Christ. Neither anie i Infants, but such as are the seed of the faithfull by one of the parents, or vnder their education and gouernment. And further not anie k from one Congregation to bee receiued members in another, without bringing certificate of their former estate and present purpose.

art. 38.

Book Articles 1. 21.33. Psal.122 3. Tant.8.8.9.1.Cor. 4/17. and 16.1.

38 That though Congregations bee thus distinct and seuerall bodyes, every one as a compact Citie in it self, yet are they all to walke by one and the same rule, & by all meanes conuenient to haue the counsell and help one of another in all needfull affayres of the Church, as members of one body in the common Faith, vnder Christ their head.

Art. 39

l Rom.13/3.4. 1.Pet.2.3/14. 2.Thi0.19/4.etc. and.29.and 34. Chap. Judg.17/5 6.Math.22.21. Tit.3/1. m 2.King.23.5/etc Psal.110. Deu.12/ 2.3.with.17.14.18 19.20.2 King.10. 25.27.28.2.Thi0. 17/6.Pet0.16/12. and 25.2.3.4.5. Act.19/27.Reb. 37.16.

39 That it is the Office and duty of Princes and Magestrates, l who by the ordinante of God are supreme Governers vnder him over all persons and causes within their Realmes and Dominions, to m suppresse and root out by their authoritie all false ministeries, voluntarie Relligions and counterfeyt worship of God, to abolish and destroy the Idoll Temples, Images, Altares, Vestments, and all other monuments of Idolatrie and superstition and to take and convert to their own civile vses not only the benefit of all such idolitrous buyldings & monuments, but also the Revenues, Demeanes, Lordships, Possessions, Gleabes and maintenance of anie false ministeries and vnlawfull Ecclesiasticall functions whatsoever within their Dominions.

And

And on the other hand [n] to establish & mayntein by their lawes every part of Gods word his pure Relligion and true ministerie to cherish and protect all such as are carefull to worshipp God according to his word, and to leade a godly lyfe in all peace and loyalltie; yea to enforce al their Subiects whether Ecclesiasticall or civile, to do their dutyes to God and men, protecting & mainteyning the good, punishing and restreyning the evill according as God hath commanded, whose Lieuetenants they are heer on earth.

40 That therfore the [o] protection & commandement of the Princes and Magistrats maketh it much more peaceable, though [p] no whit at all more lawfull, to walke in the wayes and ordinances of Iesus Christ which hee hath commanded his church to keep without spot and vnrebukeable vntill his appeering in the end of the world. [q] And that in this behalf the brethren thus mynded and proceeding as is beforesaid, doo both contynually supplicate to God, and as they may, to their Princes and Gouernours that thus and vnder them they may leade a quiet and peaceable lyfe in all godlynes and honestie.

41. That if God encline the Magistrates hearts to the allowance & protection of them therin they accompt it a happie blessing of God who granteth such nourcing Fathers and nourcing Mothers to his Church, & be carefull to walke worthie so great a mercy of God in all thankfulnes and obedience.

42 That if God withold the Magistrates allowance and furtherāce heerin, they [r] yet proceed together in christian couenant & communion thus to walke in the obedience of Christ evē through the middest of all tryalls and afflictions, not accompting their goods, Lands Wyves, Children, Fathers, Mothers, brethren, Sisters, no nor their owne lyues dear vnto thē, so as they may finish their course with ioy, remembring alwayes that wee [s] ought to obey God rather thē mā, & grounding [t] vpon the commandement, commission and promise of our Saviour Christ, who as hee hath all powre in heauē & in earth, so hath also promised if they keep his commandements which hee hath giuē without limitatiō of tyme, place, Magistrates allowance or disallowance, to bee with them vnto the end of the world and when they haue finished their course and kept the faith, to giue them the crown of righteousnes which is layd vp for all them that loue his appeering.

43 That they doo also willingly and orderly pay and performe all maner of lawfull and accustomed dutyes vnto all men, submitting

n Deut.17.14/18. 19.20. Iosua.1/7. 8. 2 Chro.17/4.7. 8.9. & 19.4. etc. & 29. & 30. Dan.6/25.26. Psal.2/10. 11.12. & 72.1. etc. Esa.49/23. Reu. 21.24. Ezra.7.26.

art.40.

o Pro.16/15. Ezr 5. and 6. Act.9/31. 1. Tim.2/2. Dan.6 25.26. Reu. 21/24.

p Act.4/18.19. and 5. 28.29. Dan.6/7.8.9.10. 22. Luk. 21/12.13. Mat.28/20. 1. tim. 5/21. and 6.13.14.

q Psal.72/1. etc. 1. tim. 2/2. 2. Chro. 15/1.2. Esay. 1.4. 14. and 2.5.

art. 41.

Psal.126/1. etc. Esa.49/23. and 60 16. Psal.72/1. etc. Rom.13/3.1. Tim. 2/2.3.4.

art.42.

r Act.2/40.41.42. and 4.19. and 5. 28.29. 41. and 16. 20. etc. and 17.6. 7. and 20.23.24. 1. Thes.3.3. Phil. 1.27.28. 29. Dan. 3/16.17.18. and 6. 7.10.22.23.24. Luk.14/26.27. & 21.12.13/14.2. tim. 2/12. and 3/12. Heb 10/32. etc. 1. Pet.4. Reu.2/10.25.26. and.6.9. and 12.11.

s Act.5/29. and 17.6.7.

t Mat.28.18.19. 20. 1. Tim.6/13. 14.15.16. 2. Tim. 4/7.8. Reu.2/10. and 14.12.13. and 22.16.17.18.19.20

art. 43.

Rom.13/1.5.6.7. Mat.22.21. 2. Chro 27/Ezr 7/26. Tit.3/1. 1. Pet. 2/13. etc.

in the Lord themſelues, their bodyes, Landes, Goods and lyves to the *Magiſtrates* pleaſure. And *that* euery vvay they acknovvledge, reverence and obey them according to godlynes, not becauſe of vvrath only but alſo for conſcience ſake.

44. And thus doo vvee the *Subiects* of God and hir Ma*tie*. falſely called Brovvniſts labour to giue vnto God that vvhich is Gods, & vnto *Cæſar* that vvhich is Cæſars, endevoring our ſelues to haue alvvayes a cleere conſcience tovvards God and tovvards men: And if anie ta*k*e this to be hereſie, then doo vvee vvith the ♄ Apoſtle freely confeſſe that after the vvay vvhi*ch* they call hereſie vve vvorſhip Cod the Father of our Lord *Ie*ſus Chriſt; beleeving all things that are vvritten in the Lavv, and in the Prophets & Apoſtoſtles: And vvhatſoeuer is according to this vvord of truth publiſhed by this *State* or holden by anie reformed churches abrode in the vvorld.

♄ Act.24/14.

Mat.6/9. etc. Luk.11/2.etc. compared with Mat. 14/30. and 26.39. 42. Act.1. 24.25.and 4.24. etc. Rom.8/26. 27. Rev.8/3/4. Eph. 6. 18/19. Phyl. 4/6. Heb. 11/18.19. 20.21. Jude vers.24/25.

45 Finally, vvheras vvee are much ſlandered, as if vve denyed or miſliked *that* forme of prayer commonly called the Lords Prayer vvee thought it needfull heere alſo concerning it to make knovvn that vvee beleeue and acknovvledg it to bee a moſt abſolute & moſt excellent forme of prayer ſush as no men or Angells can ſet downe the like And that it was taught & appointed by our Lord Ieſus Chriſt, not that vvee ſhould bee tyed to the vſe of thoſe very words, but *that* vvee ſhould according to that rule make all our requeſts & thankſgyuing vnto God, foraſmuch as *it* is a perfect forme and patterne conteyning in it playne & ſufficient directions of prayer for all occaſions and neceſsities that haue been, are, or ſhalbee to the church of God, or anie member therof to the end of the world.

Now vnto him that is able to keep vs that wee fall not, & to preſent vs faltleſſe before the preſence of his glorie with joy; that is to God only wiſe our Sauiour, bee glory, & Majeſtie & dominion, & powre both now & for ever. Amen.

X 606 1

AN EPISTLE TO THE LEARNED NOBILITIE OF ENGLAND.

Touching translating the BIBLE from the original, with ancient warrant for euerie worde, vnto the full satisfaction of any that be of hart.

By

HVGH BROVGHTON.

IOHN I.

The light shineth in darknes, though darknes doeth not comprehend it.

MIDDELBVRGH,

By Richard Schilders, Printer to the States of Zealande, 1597.

To all the learned Nobilitie of England,

HVGH BROVGHTON wiſheth all increaſe of knowledge, that they may eſteeme the vnderſtanding *of Gods worde, and care for ſynceritie in it, to be the head of wiſedome and true Religion in CHRIST.*

WHEREAS many (right Honorable) from the high to the low, of all ſortes haue bene deſirous greatly and a long time, to haue the holy booke of God, which for the old Teſtament is in Ebrew, for the new all originally in Greeke, to be tranſlated and beautified with all furniture for playnes and ornaments: that ſuch as ſtudie it, ſhould in no place be ſnared by the tranſlater: but rather in all poinctes might haue at the firſt layd cleare before them all that ſtudie can affoord: It may be thought a good help to the bringing of their deſire to paſſe, by ioyning of al effectuallie in executiō of the worke: to ſhewe what in this paynes may be better done then yet we haue in Englande. And as bare ſhortnes is ſooneſt viewed: ſo matter of large, longe, high & deepe quantitie, ſhal be brought into ſpeach of no greatnes, but narrow, ſhort, lowe & ſhallowe, that the meaneſt may in good part iudge, what ought to be cenſured. The holy text muſt be honored, as ſound, holy, pure: hede muſt be taken that the tranſlater neither flow with lyes nor haue one at all: prophecies ſpoken in doubtfull termes, for ſad preſent occaſiones, muſt be cleared by ſad ſtudy and ſtayd ſafty of ancient warrant: termes of equivocation witty in the ſpeaker for familiar and eaſy matters, muſt be looked vnto, that a tranſlater drawe them not vnto fooliſh & ridiculous ſenſes: Conſtant memorye to tranſlate the ſame often repeated in the ſame ſort

what poinctes a ſyncere tranſlation ought to haue, mo thē yet ours haue.

ſort is moſt nedefull. Facility of phraſe, defended by the new Teſtament, the Septuagint, and writers old indifferent for all nations, muſt be had. And herein, the ſtately words of the new Teſtament, in Greeke, taken frō the Septuagint may ſtand profitable in the margent through the old. Alſo where the later repeat the former holy writers, therein as it were commenting vpon them, that ſhould in all clearnes be expreſſed, and noted. Theſe be poinctes of neceſſitie. Some others of ornament in the end of our ſpeach may be conſydered. Thus all are briefly told once: which by enlargement will appeare more pleaſant. And ſpeach of all ſhalbe vſed, by your honorable pacience. Firſt a Tranſlater of the Bible ſhould beware leaſt of his owne head in tranſlation or notes, he diſanull the text: and blame the watchfull eye of Gods providence, for not preſeruing the writt aright. That fault is exceeding great, for a man to take vpon him to bee wiſer then God: and to take his kingly care tardy, in trueth of wordes. All men will graunt that there is not an idle plant, fiſhe, worme, foule, or beaſt in nature, nor yet ſtarre in the ſkye: but all knowen and looked vnto by Gods care. Now wheras all that would be happy are commaunded to thinke day and night on Gods Lawe by the ſpirit of endles wiſedome: as learning the Eternall better thence then from the creatiō; we might haue bin ſure that the father of light, would neuer require that: but would alſo for his part affoorde a lawe, voyde of trappe and ſnare: to delight the ſoules that followe him. That matter of neceſſitie may better bee conceaued by thinges of ornament, into which God for vs hath condeſcended. A man would little haue thought that the moſt High ſhould make Alphabets for vs in his booke. But wee nowe may ſee it done. The Pſal. 25. hath an Alphabet, ſaving for two letters: and the Pſalme is a generall forme of prayer. There the wiſeſt may try, whither any wiſedome could ſupply the argument,

1. care that the holy Ebrew or holie Greeke text bee not diſannulled

An holy 21. fold Alphabet, a matter of braue rie, telleth babes that God would neuer faile in a iod or prick of neceſsitie.

Pſal. 25. omits Vau & Kuph.

by

by Ebrewe wordes of ſage force. The Pſal. 145. is alike, one letter omitted. The Pſal. 34. hath an Alphabet perfect & one verſe for a glad ſaying, vpon all, fit always. The Pſal. 37. hath an Alphabet moſt exact, though many verſes ſeeme to hide it. The Pſalme 111. conteyneth Gods laude. The 112. the Godly mans: in moſt curious ſorte, for euery member of ſpeach. The 119. goeth vppon commendation of the Lawe of life: with an eightfold Alphabet, and mentioning the worde in ſundry names in euery verſe: what vertues it hath. Which ſayings cõming from him that carieth about all things by his mightie worde, ſhould aſſure vs, that it was ſafely kept. Salomon in like battell-ray hath commended good Matrones: that they teachinge their children from the breaſtes, ſhould giue them the milke of Gods worde. And Ieremy at the kingdomes ruine penneth his Lamẽtations with a watchfull eye, very much for phraſe: vſing frõ *Moſes*, *Dauid*, *Salomon*, *Eſay*, and all former, termes vttered of the deſtruction which he ſawe, and felt. But his Alphabet is more wonderfull, to ſhewe in mans confuſion, Gods diſtinction. So the firſt Cha. hath 22. verſes in the 22. letters order. The Ch. 2. to ſtirre our care hath the like with changing place of *Pe*, and *Ain*, two going togither, but the later going afore: ſo the fourth Chap. is moſt exact in the ſame ſorte, for *Pe* and *Ain*: and all the other in due order: that by this doubled matter, ſtudie ſhould be ſtirred vp. The Chap. 3. hath thriſe euery letter in order: that by three witneſſes Gods looking too his letters might be ſeene. Theſe being matters of Elegãcy more then bare neceſſitie, ſhew that no leſſe watchfulnes was ouer the wordes of ſentences. Which thing ſhould moue vs to holde the text vncorrupt. Beſides a matter of ſingular great importance commeth hither to be conſidered: the margent readinges of the old teſtament. They are eight hundred fourtie and eight in number. And the word in the text was not read, but the

Pſalm. 145. Nun onelie is omitted.

Pſa 34 hath an ouerplus

Pſa. 37. hath an Alphabet with much enterlacing.

Pſal. 111. & 112. in echo member.

Pſal. 119. eightfold.

Matrones vertues in Alphabet. Pro. 31.

Ieremies diſtinct art, of a confuſed ſtate, in a ſixfold Alphabet.

Matters merious in elegancie.

The 848. margent readings.

worde in the margent. Theſe greatlie touch all to knowe why ſo it falleth out: that Chriſtians no longer followe *Kimchi* and *Ephody* the Iewes, whom *Barbinel* & *Elias Leuita* damne of great iniurie done to Gods holy Maieſtie, for ſayinge that the text was corrupted in Babylon. Any may ſee that no Scribe would twentie two times of negligence write *Naar*, a *Gyrle*, for *Naarah*: the margent terme read for *Naar*: which ſignified a *Boye* or *Gyrle*: and for weightie cauſe was read *Naara* a *Gyrle*. The filthy towne *Zebyim*, burnt frō heauen, named of the pleaſaunt ſituatiō, the *Roes*, a name of Chriſt in Salomons ſonge, was read *Zeboyim*, all the foure times that ſcripture hath it. Errour could not fall into ſuch wiſedome. Likewiſe when *Rabſakes* filthy termes are in the text to be ſeene, but clearer in the margent to be read, they who ſay, that corruption bred this vrbanity, weigh not but caſt lottes what to ſpeake. So for bookes written after the captiuitie, paſt times of bondage: where the *Samaritanes* ſpeach againſt the Temple-builders, is as they ſpoke it, doubtfull Ebrew: as, *We doe not ſacrifice:* or, *Sacrifice we not?* there in *Loa*, and *Lo*, the word of the text and margent expound one the oher. And againe in Zacharie ſpeaking of Ieruſalems deſtruction & womens vſage by ſouldiers groſſe to ſpeake: the text telleth the terme to be ſeene: the margent, what the holy Spirit would haue read. Thus for ciuilitie or facilitie in ſenſe: the margent reading is giuen with equall authoritie as the other. Moreouer, wheras the Prophetes deepe ſkill, that omits the particle *Vau*, that is *And*, in a ſpeach of two members, or hath a worde too ſharpe for the common ſorte, in orthography ſtraunge, & differs in a letter from the vſuall manner: the margent hauinge the vſuall ſheweth what care the holy Synagogue had, that no one ſyllable ſhould amaze the ſimple, but were all taught from God to couple diligence with eaſie ſenſe. Theſe poinctes, ſome touche euery tounge, ſome onlie Ebrewe grammer:

Chriſtians beloth ſome that ſlander the holy prouidence, as not prouiding wel for them: where vnſpeakeable care is ſhewed, for their tendering.

22. times Naar in the Ebrew text is read Naarah.

Margēt readinges in bookes ſet forth after the captiuitie, ſince when Iewes had no hinderance to ſaue the daily read text, argue the ſlaunderers of dulnes vpon groſſe impiety.

mer: where a learned profeſſour would as ſoone looke to ſwallowe a camel, as to eſcape blame, in vnheedines herein. And furtheroff would he be from thinking that Babel cauſed one letter amiſſe, when *Ieremie* liued til *Ezra* was of vnderſtāding, *Ezechiel* prophecieth vnto thirtie fiue yeares of the captiuitie: the exact halfe: and *Daniel* was there all the while, the marrowe of Godlines, learning, witte, and wiſedome: and the wealthieſt ſubiect in the worlde: that hee could want no will, ſkill, nor abilitie to keepe all ſcripture which the holy wiſdome of God ſawe needefull to make vp the body of Ebrewe holy ſtorie. *Mardochai* was next him in time of captiuitie, and godlines: and an holy Writer, as he: of equall authoritie in Daniels end of life, or aged about 110. yeares: he as well with *Aggei*, *Zachary*, *Ezra*, & ſuch would haue an eye to the text his ſoundneſſe. Wherefore tranſlatours herein fall fouly, when they ſay that *Michal* is put for *Merob*: or vpon *Iude* complaine of bookes loſt, for *Enochs* ſpeach: or *Michaels*. That is a principall poinct to be looked vnto: the obſeruations wherevpon will lighten eyes to much further ſight into Gods worde. In this matter the *Maſſorites* care ſhould be opened: Grammarians of Ebrew ſprong from *Ezra* and long continued: who reckoned euerie letter howe often in the holy Ebrewe it came: howe ofte wordes of ſhort or full writings were diuerſly written & where: and what ſtrange texts would ſeeme corruptions to the vnſtayed: and for *Eth* and *Vau*, little particles howe often they come together in ſort eaſie to deceyue a copyer, without a table of direction: ſuch poinctes are a braſen wall to ſaue frō doubt of ſcriptures certeintie: and frō extreeme raſhnes: that condemne as faultie, things of heauenlie ſynceritie. So when we come to tranſlate *Achaz* king of Iſrael: or *Ioſaphat* king of Iſrael: we ſhould with the *Maſſorites* note the ſtraūgenes, that *Iſrael* is put for *Iuda*: and checke the *Rhemiſt*, that marking that title in *Achaz* but not in *Ioſaphat*, rageth againſt

Succeſſion of rare godlie men, all Babelsraign prooue all babes who thinke that all copies in ſoſhort time could be corrupted or anie one loſt. Mardochai was captiued, which they that denie may ſee here what thanks Chriſtians and Iewes wold kenne them. 2. Sam. 20. 8

Enochs ſpeach and Michaels wer framed Rhetorically of Ebrew DD. from Moſes ſhort ſpeaches: the like wherof is yet in their cōmentaries Talmud rabbi Nathan, & Midras Debarim.

2 Chro. 28. 19.

2 Chr. 21. 2

againſt the text as though it had bene corrupt and would therevpon drawe vs from Gods worde vnto a Church, and to *Rome*: by whoſe policie Chriſt was crucified: while they runne from miſchief to miſchief. The like care muſt bee vſed for the newe Teſtament: and more iudgement: be cauſe Chriſtians tooke not the like heede: as not being in equall daunger. Here we haue committed groſſe faultes, blaming moſt learned ſpeaches. For example ſome ſhalbe brought: *The holy Ghoſt in Greeke ſpeaketh thus: Iacob dyed in Egypt, and the Patriarches, & they were caried to Sychem: And they were put in graue: That which Abraham bought for price of mony*, That *from the ſonnes of Emor of Sychem*. Here the Pronowne *They*, the cloſe repetition of the Pronowne, *That*, & omiſſion of the copulatiue, vſuall in Prophetes, rare in common ſpeach, cauſed vs to amende the holy text: to leaue Iacobs buriall vntold, who yet was principal in the narration: to ſay that Abraham was put for Iacob: and to falſifie the buying *For price of money*: as though Iacob had bought his plot for money and not for Lambes, as the Greeke tranſlation expoundeth Iacobs price. *Keſhita* is tranſlated Lambes in the Seuentie: whoſe tranſlation for common wordes, the newe Teſtament checketh not, but followeth moſt exactly, & infinitely: So that we may wel know, that Saint Luke writing in Greeke, meant the graue that Abraham bought for price of money: and that wherein Iacob was buried: & not that wherein the Patriarkes were buried. Whereby there can be no colour, that Abraham in the text was put for Iacob: but in the whole ſentence the Tranſlatours dealing weakened our ſtrength, & diſgraced the grace of holy ſynceritie. That the ſimple may better vnderſtande what I blame, you ſhall haue the tranſlation vſed of vs, which marreth the Greeke: and the annotations vpon it, which condemneth that which God cõmendeth vnto vs. And I hope no man of grace wilbe angrie to haue Scripture cleared,

Strange ſayings vppon rare occaſiõ make Rhomiſtes and Rhemiſtes blaſpheme, whereby all their skill in ſcripture is ſoone ſeene. Ebrew elegãcy ſtrange in other nations, but ful of effect, by the Prophetes very Pithy ſhortnes made vs blame ſpeaches moſte witty & far from corruption.

Gen. 33. 19. Ioſ. 24. 32. Iob. 42. 12. and is no more vſed in Ebrewe, and the 70. were borne in the end of the Ebrew toũg, the eldeſt & beſt warrãt for tranſlating.

nor vexe me any more with graue Fathers. If they that blame haue anie grauitie or drop of grace, they will wiſhe all men diſgraced, rather then one ſyllable of Gods worde. And they who muſt cõfeſſe vnſkilfulnes, ſhall not doe wel, vnleſſe they willinglie doe yeeld vnto the trueth, and loue the honor of God more then their own: and make it plaine vnto the people: that the booke which we call the Bible is the Hebrewe for the olde, the Greeke for the newe: and tranſlations are but ſo farre as they are true and exact from the originall: and without hinderance may and muſt bee examined by the other: yea where they are blameleſſe and ſyncere, by the originall their clearenes & authoritie muſt aye be ſtrengthened by the Ebrew. Thus the text ſtandeth: And Iacob dyed both he and our Fathers, and were caried ouer into Sychem, & layde in the ſepulchre that Abraham bought for money of the ſonnes of *Emor* the ſonne of *Sychem*. Here appeareth an errour: for Abraham ſeemeth to be put in the text in the ſteede of Iacob, for Iacob bought the ſepulchre of Emor, and not Abraham, who bought before a fielde of Ephron. You ſee the text, and the note: which if we all would graunt curraunt, then would the papiſtes earneſtlie triumph, that we Proteſtantes confeſſe the text to be corrupted: That will I neuer doe, while breadth ſtandeth in my breſt. I beleeue that I ſhall ſoone finde ſome hundreth thouſandes in Englande, that will no more turne the ſword with *Stephanus* againſt their owne hart, after ſight how their caſe is well if they knew their own good things. Saint *Stephen* ſpeaketh in his moſt heauenlie oration other wiſdome of exact ſkill, yet blamed of great men. *Vr* by him is in Meſopotamia: and his deadlieſt enemie *Barbinel*, doth therein defende him full learnedly: but we cõmonly ſeeke qualifications vnartificial, whereby a Turke or Iewe would ſay that we made him but a lier. Saint *Stephen* ſayth, that Abraham was brought by God from *Charan* after his fathers

The text all tranſlated.

The note, vntollerable.

death: but we make the ſpeach vttered *Gen.12.1.* to be ſpoken in *VR*, a calling as wel of *Therah*, as of *Abraham*, yet *Moſes* order of ſpeach defendeth: who ſheweth that *Terah* died in *Charan*, vpō whoſe death he endeth his § ſection, to make a ſeparation full and abſolute, from the matter following of Abrahams calling. *Philo* the Greeke Iewe (vnlike the late malicious) is fully of Stephens minde, and ſheweth that opinion, to haue bene then generall But Iewes malice being increaſed, ſhuffled the promiſe made to Abraham, into three ſcore yeares of *Terahs* life: ſo to obſcure all the matter: as not being Abrahams peculiar, in *Terahs* life time. Saint Stephen his Angelique tongue might haue holpen here, but that we pervert his words. Yet I am not to ſpeake much here of this matter, becauſe this poinct toucheth not corruption of text: vnleſſe we vrge that our ſhufflinge of Abrahams promiſe into *Terahs* life, and tranſlatinge thus: Gen.12.1. *The Lord had ſayde vnto Abraham, get thee, &c.* being referred vnto his calling from *Vr*, prooues the Peraſha or Ebrew ſection very vnfit, in the middle of a matter: as doubtles it ſhould be moſt vnfit. So, this ſpeach may properlie belonge to the writt and letter. But this matter doeth moſt touche the ſecond poinct, of making ſcripture falſe by ill trāſlating, rather then blameth the text. One place more hath the holy martyr, as Saint Luke did penne it, where ſome blame the writt, and moe can not tell what they may ſay of it. Saint Luke Act.7. maketh Iacobs familie to be of ſeauentie fiue ſoules, whereas Moſes in Ebrew hath but ſeauentie. And an Arabique tranſlation, written (as none are yet printed I trowe) brought vnto me from the Indianes, hath but ſeauentie ſoules. Here is matter for a ſkilfull tranſlatour to worke vpon: to defende and cleare Saint Luke, and I deeme it will not be hard to doe. For thus the caſe ſtandeth: The Septuagint adde vnto Moſes Perſones, fiue to Ioſeph (vnborne when Manaſſes and Ephraim were but ſeauen

The Peraſhah in the Law is a full ſeparatiō of matter, whiche may not be confounded.

How 70. in Gen. 46. & 75. Act. 7. be reconciled without blame of copy.

By my learned friende M. Phil. Nicols, beeing at Carthaginaes ſurpriſing.

ſeauen or eight yeares old, at Iacobs comming to Egypt) a ſonne and a grandechilde to Manaſſes, Machir and Gilead: to Ephraim two ſonnes, Sutelah and Tahan: with Sutelahs ſonne Eden: all theſe, fiue: & accordingly doe they ſumme all, to be ſeauentie fiue ſoules. Great reaſons moued them: which fewe wordes can not make plaine. Saint Luke writing in Greeke was to followe the Greeke: though Saint Stephen ſpake as the Ebrew ſtood. And the Arabique tranſlatour, that folowed the Ebrew in a neare language, which ſhould be conferd with the Ebrew, not with the Greeke in Gen. 46. ſhewed a profound iudgement: regarding as St Luke did, nations weakenes, whereof vnto this day fewe knowe Saint Lukes minde, though it be not darke, if wee had looked vnto the Septuaginta. Like vnto Saint Stephens abridgement of old large ſtories commeth Paules oration Act. 13. where he reckoneth the nine teene Iudges, thirtene defendours, ſix offenders, all their times, as they in troubles ruled and dated two at once, yeeres after a ſorte foure hundreth and fiftie. So it is moſt exactlie after Saint Paules ſort of reckoning: and ſo *Ioſephus* reckoneth the Iudges yeares: when for the 480. 1. King. 6. 1. he maketh 592. yeares. Here the *Rhemiſtes* marre the text: and the whole narration: neither bewe faultles, who for yeres but 339. propre, ſay about 450. the hundreth and eleuen of the oppreſſours nothinge augmented the worldes age: therfore in proprietie 450. can not be ſayde: *about 450.* and in a kinde of ſpeach it was exactlie ſo, and not about 450. And theſe examples may bee ſufficient to ſhew a Tranſlators care for defence of the text. Many are ready frō both Teſtaments. One kinde I cannot paſſe ouer, which Daniel hath in two examples: where but for the *Maſſorites* Bible, the common copies would cōtinue errour. Daniel turneth the notation of a Chaldean kinges name and his owne Chaldean name, into cleane contrarie ſignifications, by tranſpoſing one vnſounded letter: *Bel is*

A phraſe Act. 13. true in 450. whiche properly is but 339 and lappeth al one book and 19. places in one ſumme.

The Maſſorites onelye kept Daniels copy pure: twiſe in Dan. 7. and 8.

the authour of wealth: and Bel is a fyre of ſorrowe theſe are cleane contrarie, as darknes and light: ſinne & iuſtice: idols and the throne of God. The like is in Daniels Chaldean name: *which breaketh out a fyer of ſorrowe*, from Gods fierie throne againſt ſuch as held *Bel a protectour of ſtore & treaſure:* Vnleſſe we ioyne both the Great *Venetians* Bibles, none printed will here giue a Tranſlator that which he muſt performe, right writing for notation: in the former name. But in Daniels Chaldy name the text in *Plantines* Bible is ſyncere: marking the difference of it Cha. 1. and Chap. 10. And this poinct onely being ſo full of wiſedome in Daniel, ſhould mooue anie wiſe nation to peruſe their tranſlation, though it had no other imperfectiō. The matter is a pearle, and an holy thing: where hogges and dogges ſhall ſee no peace of the heauenly Ieruſalem: and ſuch as cōtemne this matter wilbe no better in Daniels eyes: whoſe rare commendation from men, and Gabriel is for vs, not for him ſelfe.

2. Care: that the Tranſlatour brede not a lye.

The next labour to this, no better obſerued of vs, ſhould beware making vntruethes in turning the Bible into our tongue. The like harme cometh by notes that would make the world falſe. I would that examples of leſſe plentie were in this kinde: though their ſtore may ſtirre to cure the ſoare.

Sem falſelie tranſlated the Elder brother to Iapheth.

And firſt for no leſſe then the third part of the worlde, touching *Iapheth* our Father, we ſtayne his birth-right: when our tranſlatiō maketh him yonger thē *Sem*, *Gē. 10. 21.* where *Sem* ſhould be brother to *Iapheth* the eldeſt. The record of yeares, the ſituation of the wordes, the Greekes vniuerſall conſent vnaltered in any of their tranſlations knowen, the preualent conſent of Ebrewes, for the moſt that way, & noted in *Chimchi* the king of Grammarians in *Gadal*, the cuſtome that God preferreth not the Eldeſt to be Chriſt his father: theſe and ſuch things ſhould haue cauſed to lothe not to folowe the vulgar Latin. For as a dead flye putrifieth

a boxe

a boxe of precious oinctment, ſo one ſuch overſighte doth vnto an whole booke, and is a thorne to the ſide and eyen. An other thorne pricking the hart of good Ioſephs fame, is in Gen. 44. 5. by not marking the plaine & exact proprietie of the Ebrew, touching Ioſephs ſiluer cup. *Is not that it, in which my Lord drinketh: and for which he would ſearch throughlie.* So the wordes in their firſt ſignification meane: ſo olde Onkelos tooke them: ſo the ſence is ſenſible. And again in Ioſephs ſpeach the ſame is alike: *Know you not that a man as I, can ſearch throughly?* But we haue in our beſt: Is not that the cup in which my Lord drinketh, and for which he conſulteth with prophecies: or, in which he prophecieth. And what man would euer ſpeake ſo ſenſeleſſe. There the note goeth thus: He went not to the coniurers for any matter: but this is ſayde by diſſimulation, to increaſe the crime. So verſ. 15. *Wote ye not that ſuch a man as I, doe conſults with propheciers.* This ſpeach had no witt, leſſe religion: howe ſhould they think it: and why ſhould he boord with edged tooles, to fauour witchcrafte? There our note hath theſe wordes: *Though hee did not the thing: he ſhould not haue nouriſhed the opinion that he did ſo.* Thus we ſlaunder the holy Ioſeph, and vexe our ſoules about coniuringe and ſorcery, where the ſpeach is plaine. For *Nichaſh*, the terme that cauſed doubt, ſignifieth firſt, *to try out, or finde out*: and in that ſenſe Laban vſed it to Iacob. And in a ſecond ſenſe: *to ſearch toofarre*, as by curious artes. Nowe they that would looth blottes in a fayre picture, ſhould much more loth blottes and wrinkles which our drowſines bringeth vpon the ſtorie, whiche the ſpirit of Grace hath penned in moſt heauenly beautie and facilitie, as of purpoſe alluring all to looke on, and to ſtudie it: and to enter into the open porch of the Bibles temple. But we make an hedge of thornes to ſhut men out: whence we can not gather figges and reaſins: but many doe gather prickes to anoyance of ſuch as tender the ioyance of Reli-

Sēſible with ſpeaches turned to witchcraft or extreme folly.

Ioſeph ſlandred, badly.

gion. Such thorny dealings muſt looke for that euent that *Dauid* in his laſt ſpeach tolde, That they may not bee touched, without iron or ſhafte of ſpeare: but beeinge as thornes muſt bee burnt in their place. The honny in the honny-combe, or the hidde Manna, will not ſoone bee founde in the Prophets languages, where the ſpeache is worſe then any Heathen would ſpeake. And theſe ſtaynes Geneſis had by vs: being whiter then anie ſnow in the originall, and a goodlier body of ſtory, then any *Apelles* pencill could paincte for a fayre Lady. In Exodus one poincte hath longe troubled many: and at the laſt deceyued our Biſhoppes, to ſett in the argument a flatt vntrueth, whiche ſhould cut, as it were, all Moſes in pieces. And hardlie can a man finde anie parte of the Lawe, where an hiſtorique errour would more diſturbe. The place lyeth in *Exod.12.40* Theſe wordes we make to be the text: *The dwellinge of the children of Iſrael, which they dwelt in Egypt, was foure hundred and thirtie yeares.* The fault was not ours, but the Papiſtes, that brought it into honour: and ſome Greekes, at whom I marveyle: ſeeing the Septuaginta cleared the ſenſe by a large paraphraſe, and the moſt of their owne had gone aright. And yet the fault was ours, that in a matter of ſuch infinite helpes as be for the trueth herein of Ebrewes, Greekes, Latines, wee would daſh all Moſes authority: and that ſo manifeſtly, as to ſaye in the argument thus: They dwelt in Egypt foure hundred and thirty yeeres. Moſes knewe that his Ebrewes would thus vnderſtande him: *The peregrination of the children of Iſrael, whiche ſoiourned in Egypt, was foure hundred and thirtie yeeres.* The Lawe beinge ſpirituall, regarded Chriſt promiſed to Abraham, who therevppon left his countrey: which peregrination alwayes concerned Iſrael, and therefore is called *The peregrination of the Children of Iſrael.* Moſes teacheth in *Cohath*, who was with *Iacob*

and

and liued 133. yeeres, and his ſonne *Amram*, who liued 137. & his own 80. all 350. that *Iſrael* could not be 430. yeeres in Egypt. Here *Genebrard* willing to defende the Latin rude tranſlation, ſayeth that Moſes might omitte ſome of his Anceſtours. He that ſpeaketh ſo, hath his conſcience burnt with an whot yron. What Ebrewe, Greeke or Latin, thought Moſes any further then the ſeauenth from Abraham, and to what end and purpoſe ſhould hee caſt all his Aunceſtours yeares vp to Adam, if hee omitted anie? Or howe could *Iocebed* his mother be *Levies* immediate daughter by our foure hundred and thirtie yeares? And ſo in our Lordes houſe: where *Ezron* came with Iacob: howe could *Ezrom*, *Aram*, *Aminadab*, and *Naaſſon* freſh at the comming from Egypt, drawe in ſucceſſion foure hundred and thirtie yeares? Thus, Saint Matthewe and Saint Luke for our Lords Fathers, with *Ruth* and firſt Chron. and Moſes in families infinite, ſhould be diſgraced. Againe, Saint Paul the Apoſtle of IESVS Chriſt, ſhould loſe his authoritie, who from Abrahams promeſſe of Chriſt elder then Circumciſion vnto the Law, maketh it but foure hundred and thirtie yeares. And that our owne Bibles note obſerueth vppon Geneſ. Chap. 15. very well. So it muſt needes be a great fault, to croſſe our ſelfes and all holy authoritie, and all the beſt of all ſortes, in ſo large a ſtorie, drawing infinite abſurdities vpon a ground of one.

Genebrards pieuiſhnes: who yet profeſſeth great Ebrewiſkil.

The Septuaginta expreſly telleth what peregrination of Iſrael was meant: euen *theirs and their Fathers*, repeating it, *Theirs and their Fathers in the lande of Chanaan and in Egypt.* And this their doeing is euident in the Greeke tougue vnto this daye. Moreouer, both the Talmuds in *Megilah* recorde this their paraphraſe. Wherefore a tranſlation diſturbinge all, muſt not bee defended: howe ſo euer *Genebrard* and *Adricomius* bringe in theyr Chronicle all the worldes

The 70. paraphrasinge for plainesse

worldes age to this errour. Iewes would ſkoph ſuch Ebrewe profeſſours: that marke not howe fables are made of purpoſe vpon Moſes phraſes: that childrē ſhould better marke them. Thus a Rabbin is feined in the *Talmud* to reaſon afore great *Alexander*, againſt *Egyptians* complayninge that Iſrael robbed them & requiring reſtitution. The Rabbin obiecteth the text as an vnſkilful man would take it: the dwellinge of the children of Iſrael in Egypt ſervantes there was 430. yeares: and all their ſpoyles were little enough for ſo long ſeruice. This fable made for ſkil of phraſe wil make vs ſimple, if we be in deede babes. Now ſeeing Iſrael multiplying like fiſhe, had of 70. but about ſixe hundred thouſand ſtrong men, how could that be a miracle in 430. yeres ſpace. Abraham fought with many kings, about 430. ✠ after three *Sem*, *Cham*, and *Iapheth*, lefte the Arke: and thoſe kings had many: infinite moe were on the earth, of great troupes: So that by our verſion ſixe hundred thouſand abſurdities would folowe. And furthermore this one thinge ſhould be ſufficient to vrge amendement, that none of our nation reade that, but are deceyued or grieued: and weakened in zeale to religiō. Wherfore they muſt lay their hande vpon their mouth, that ſay, The Queene will not haue the tranſlation bettered. Her Maieſties footemen knowe that ſhee ſent an othergates worde to Sir *Frauncis Walſingham*, euen to conſyder of furthering the matter: and Biſhop *Elmer* the beſt Ebrician of all the Biſhops, was very earneſt with my ſelfe to take the matter in hande: and deſerueth this mētion for honoring Gods word. Now that the good, of Bibles (which truly deſerue great cōmendation, though not of abſolute perfection) bee not in any parte hindered, which lightlie are not faultie but where Papiſtes erred before, I will rather touche obſeruations which falſifie the text, and make men to holde it corrupt. And firſt this taken from papiſtes: In the yeare 1572. Adam liued two hundred

Notes belying the text.

and

and thirtie yeares, and begate *Seth*. wherein Moſes had omitted one hundred yeares. Doeth not this make Moſes a lier? Can one vndertake to tell a mans age, and put 130. yeares for 230. and not lye? And if Moſes omitted it, who knewe it? The teacher of Moſes was none other but hee which meaſureth the waters in his fiſt: peiſeth the heauens in his ſpãne, holdeth all the duſt of the earth in an half-pint: weigheth the moũtaines in a balance: and who could teach him, howe to haue inſtructed Moſes better in the waye of knowledge? When ſuch perverſe & crooked notes, diſannulling that which Gods letters ſpeaketh, come before our Bibles as a furtherance of the ſimple, what marveile is it, if blinde guides leade the blinde into the ditch? Infinite ſtore of ſuch hath the ſame introduction to the Bible, enough to entangle all that beleeue them, & to make the Bible ſeeme vnexplicable. One gentleman of the North complained to me, how that paynes entãgled him. Such erroneous paynes ſhould be openly cõdemned, and not ſolde but to the learned, that can iudge of vntruethes. Touching the 230. yeres in what daliance with prophane Heathen the 70. feigned not one hundred onely to Adam, but 1250. more vnto others many vnto *Nachor*, I haue ſhewed at large in a treatiſe of *Sem* or *Melchiſedek*, and in my little booke of long paynes, ſhewing ſcripture concent. And I iudge this a Tranſlatours duetie, to ſhewe the right meaning of old hid doeings, whiche by miſtaking blame the holy letters. An other Table of no leſſe poiſon pretending to reconcile Saint Matthew and Saint Luke, is prefixed to the newe Teſtament in our great Bibles: which I blamed in print ſharpely, and ſince it hath not bin printed: but thouſands enough to poiſon an whole nation, were ſolde afore. That table firſte denieth in effect ſix places where *Achaziah* is fath er properlie to *Ioas*: while it endeth *Salomons* houſe in *Ioas*: caſting downe ſix teſtimonies of him whoſe worde made all the frame of nature too

Moſes made a groſſelyer by blaſphemous notes.

A wicked table ſold in the harte of our Bibles, diſturbinge all the Bible moſt ſhamefully.

ſtande. That table would flee in a ſtorie that needes muſt ſpeake properly vnto a ſtraunge vſe of wordes: but comon reaſon ſhould haue taught, that a ſtrange kinde of ſpeach is not often vſed in one and the ſame matter: neither may it be vſed, but where the narration was cleared afore. *Ezra*, when he penned the Chronicles from the plain ſtory of the Kinges, vſeth termes in rare elegancie, and hard: but for the matters familiaritie; when he nameth the ſix & thirtie yeres *Malcuth Aſa*: when *Aſa* had not paſſed ſeauentene in reigne. Nowe *Malcuth* being kingdome or reigne, and the time agreeing with ſix and thirtie yeares from *Iudahs* kingdome, parted away from *Ieroboams*: the matter telleth what *Ezra* meaned: and his round ſumme from many particulars, in a narratiō knowne, had great clearenes. Whereas the kings ſtorie might not haue bene penned at the firſte ſo. Nowe, where in a carefull narration of longe diſcourſe, *Ioas* commeth ſonne to *Achaziah*, ſaued by *Achaziahs* ſiſter at an yere olde: and after a tyranny of ſixe yeares, at ſeauen, is made king: the denying of ſonages proprietie here is nothinge leſſe then to make a flat lye: and for ſix places of one tenour a ſixfold ſtumbling againſt the holy Ghoſt, who hath planted in mā a ſpirit that ſhould teach him knowledge: againſt which they that ſtriue, ſhalbe condemned of their owne harte. In an other place *Ezra* vſeth *Ben* very elegantly. For it ſignifieth *Sonne*, or *Belonging too*: and that in great varietie. So *Achaziah* is *Ben*, a ſonne of twentie two yeares, when his father died at fourty. Nowe when *Ezra*, ſhewing how he came of *Athaliah* the daughter of *Omry*, properly daughter to *Achab* (but he nameth *Omry*, to call the reader to conſider his purpoſe for *Omries* kingdome: whoſe kingdome at *Ioramis* death, ſtood fourtie two yeares, layd downe by manie parcels in the kings, & often Synarchies) when *Ezra* the learned ſhewing the troubles of all this kingdome, ſayth: *He was Ben of fourty two yeares*: the terme left his firſt ſignificatiō,

Ben vſed elegantly in a borrowed ſpech: Whiche thei that ſaw not, diſturbe by one errour all the holy ſtorie.

for

for his vſuall in a trope: *Affected vnto:* or *Belonging vnto* the famous two and forty yeares. This dealing in *Ezra* declared not onely his owne readineſſe in the ſtory, but alſo his nationes common readineſſe. They knewe well that *Ezra* could not haue from God any authoritie to check Gods former authoritie: nor yet to ſpeake any thing but that they might iudge off. And doubtles he would ſpeake as they at the firſt might allowe: and the blinde acquainted with the Scripture would not ſtumble. And ſo the ordinarie Commenter in Ebrew *Ralbag* playnneth all vpon this: *Two and twentie yeares old was Achaziahu when he reigned: and one yeare raigned he in Ieruſalem: and his mothers name was Athaliahu the daughter of Amri king of Iſrael.* Therevpon *Ralbag* writeth letters that ſpeake thus: 2.King.8.16.Marke that 2.Chr.22. it is ſaide: *Ben of two and fourtie yeres. And marke that his count in the Chronicles was not of the birth of Achaziahu, but from the time of the ariſing of the kingdome of *Omri. And becauſe he was of his ſeede, it befell him that he was killed with the king of Iſrael.* And thus goeth the ſumme: *After thirtie and one yeare of Aſa, Omri raigned ouer all Iſraell: and raigned after that, ſixe yeres: and Achab his ſonne twentie two and Achaizahu two yeares: and Ioram came to the twelueth. Beholde then the two and fourtie yeares of the kingdome of Achab.* And for: *His mothers name was Athaliahu the daughter of Amri: that ſheweth the reaſon of his phraſe. For ſhe was properlie the daughter of Achab.* Thus the Rabbine ſheweth, howe *Ezra* expoundeth the Kinges ſtorie for *Amries* daughter, being properlie *Achabs:* leauing the propre time as vnmoueable as anie rocke: and for memory bringing many parcells to one ſumme. And therein muſt a Tranſlatour be ſo fullie ſettled where propertie can not be altered: as carefull, to allowe and followe the trueth of the Ebrewe copy. *And if the Lord tell ſix times, that *Ioas* the King was ſonne to *Achaziah*, tables pretēding to reconcile Saint Matthew & Saint Luke, breaking of Salomons houſe in *Achaziahu*

Ben is ſonne or belōging vnto, or affected vnto, in ſundrie ſortes.

* Amri and Omri I doe vſe for the ſame: as he is tranſlated by A. & O.

* Pretēce of reconciling, breding endles variance, is moſt daūgereous, againſt truth of holy ſtorie.

ziahu: and bringing *Ioas* to *Nathan,* though Europe embraced them, and our Bibles bare them in their harte afore the holy Gospell, yet a sounde Translatour must loth them as a leprosie. How circumspectlie we haue done herein, wee should consyder, to abolishe with publique authoritie, our ouersightes and vnskilfulnes, mother of lothing all religion. Many that finde vs rawe in matters of plaine storie, the grounde of all, and sett before our eyes, will lesse thinke that, in matters of collection and plyable affection of argumentes, and things of the worlde to come, we should be of any sound iudgement. And Christians should not be as the *Athenians,* whom *Demosthenes* taunteth for being like doggs that bite the stone slong at them, and not the slinger: blaming not the authours of the fault, but the tellers what is committed. The wise will alwayes loue vnderstanding: as the wicked can not abide it. This table poysoning all simple that vse it, maketh the fathers of our Lorde all these, *Symeon, Leui, Matthat, Iorim, Eliezer, Iose, Er, Elmodam, Cosan, Addi, Melchi, Neri,* who was *Salathiels* father, the table maketh all these to be the Kinges from *Ioas* to *Iechonias.* A greater matter of storie could not be, then our Lordes right line: neyther did *Iulian* with *Porphyri* take Christians euer so tardy in any their imperfections, as that they confounded the Gospell by ignorance therein. And *Iewes obiected vnto my selfe, for this forged table, our badnes, their gladnes, (for they knowe it full wel) that by our Euangelists none could proue that Christ came of Dauid. And they seeke no more to disturbe all Christianitie, then to haue *Salathiel* naturally *Iechoniahs* sonne. For, then Christ must come of *Salomon:* and all Saint Lukes Gospell, and, with all, Christianitie fayled. And Christ should come of the worst that euer could bee: who commeth of none vnfaithfull. He should come of *Iehoiakim* that burnt Gods worde, and killed a Prophete: of *Manasses* the sawer of *Esai,* of *Achaz* that fyered to Deuils

Dan. 12.

Luke 3. 30.

*Mine answere to thē will come anone.

nils his owne children: of *Amatziah*, in religion an *Edomite*: and of *Ioas*, that killed *Zacheri*, as *Cain did Abel*: of such, the shame of the worlde, the King of glorie should become king of the Iewes, the prayse of GOD among men.

Though we see howe careful God was to commend *Rahab* in the olde and newe: least her yong lyfe should stayne the line: to commend *Ruth*, equall to *Abraham* for leauinge, Countrey, kinsfolke, and fathers house: to commend *Bathshebah*, Pro. 31. least some inferioritie of faultes should not suffer her to match the best. Such cómédatió was needfull.

The suspected in dignity haue glory from God: that Christs liue should bee holden to haue none base.

Moreouer, the counsell of God was to leaue *Salomons* Kinges to their owne race, that Dauids Throne might bee holden a Celestiall and not like the foole *Roboams*: and the Kinges pronoũced to eternall life, Dan. 7. should not soone be brought from this rowe. Dauids last speach gaue an othergates warning: that his house would not be right with God: & that God had otherwise made sure the couenant. But we lookee not to the rocke of trueth, the straite proprietie of Gods worde, both for continuing *Salomos* house, while the holy Ghost did in narration of ordinary playnes, that might admitt no trope continue it: and again to finishe it, when God sweareth and cryeth thrise to write the ende of it, *Ierem.* 22. 30. A confident learned Translatour, would not beleeue all the worlde, that *Iechonias* had naturall children after Gods oath and three-folde charge to the contrarie. So this table dashinge all authoritie, trueth, story, olde and newe: breaking off against a six-fold testimonie, transsubstantiating eleuen or twelue Kings into an other Line, breeding aboue a thousand grosse lyes, by shuffling two & fiftie with 18. personages: and 18. into them: continuing a stocke against an othe and threefold charge to end it: and that for a kingdome, whose ruine al the earth was to marke, for a better kingdome, this table by ignorance of Scripture grounde hath hardened Turkes: whose sworde the worde

Kinges named Kinges of eternity Da. 7. afore they were borne: as they were in Math: the ten to Ioseph.

would haue turned to our good: hath hardened Iewes, to deſpiſe the ioyance of the Goſpel: hath weakoned Papiſtes to thinke the Goſpell and Scripture vnexplicable: hath weakened euen our ſelues to burſt out into haynous notes, and barbarous rage againſt the openers of the trueth. For thus goeth our *Genevas* note vpon Iere.22.30. *Not as though he had no children, for afterwardes hee begate Salathiel, Mat.1.* If we know not when a writer muſt ſpeak pro pre, or be counted a lier: and when wordes may bee taken in freer vſe, to great grace, we haue not ſettled our groundes of ſtudie, for tranſlating. The firſt penner of the matter and all writers of it muſt vſe all certen and ſure plainnes, vntill all doubtes be remoued. And ſo the Kings ſtorie is moſt exact: The abridgers grace ſtandeth in ſhort ſpeache: with cloſe helpes to call vnto the larger declaration. When *Aggei* and *Zacharie* had cleared *Ieremies* prophecie, that *Zorobabel*, who fanned *Babels* golden head was not of *Iechoniah*, but of *Nathan Dauids* ſonne, then *Ezra* more freely bringeth in ſpeach of the kingdomes right, *Zorobabel* to be *Iechoniahs* ſonne: but with two cloſe warninges: for firſt he maketh the Vncle *Zedekias*, ſonne: as folowing in the kingdome: at *Iechoniahs* removing: next, he ſheweth howe *Iechoniah* was ſtrait-priſoner, *aſſyr*: when he made *Salathiel* his ſonne. And ſo the Thalmud taketh *aſſyr*, in *Sanedrin*, for an adiectiue, bound, kept vp, and harde kept. And *Seder Olam Zuta* telleth in Catalogue of *Iechoniah* for ſonage and fatherwood: *Dibberu Abothenu:* our Fathers did ſpeake ſo. And here the force of trueth is mighty. The Rabbines knowe, that if their people knewe Solomons houſe to be ended, their hope of a *Pompous* kingdome were gone. Therfore they make this one of the articles of their faith: To deny that Meſſias cometh of Salomon: is euen to denye God and ſo all his holy prophetes. And to Ieremy they ſay: That *Iechoniahs* repetance altered Gods oath. But they haue a ſure true rule, that Moſes

Some of Poules and S. Paules Cretes knowe.

A ſingular graunt of Iewes for S. Math. cha 1

ſes owne repentance could not alter Gods ſentence pronounced for an outward puniſhment. Moreouer, his thirty and ſeauen yeares impriſonment cutteth of all opinion of repentance altering Gods dealings. Then the Talmud and Rambam ſay from their fathers: that captiuitie reconcileth. Their owne millions in 1500. yeares experience, daſheth all that opinion. Touching Saint Matthew, he knewe as well as Saint Luke, that *Salathiel* was of *Neri*, and the nation all generally knewe that: and then none of his nation would miſtake him: and hauing in hande to ſhewe howe Chriſt was king of the land promiſed to Abraham, reigned of Dauid, at the which fame of king, *Herode* feared: hee was to follow the phraſe of his natiõ, which termed the heyre, ſonne, as vnwilling to let heathen know the line to be broken off: knowing why *Ezra* did ſo before. And all nations would commende that ſhortnes. Thus the Table that ſtayned our Bible, our religion, our nation, conuicted, I trowe ſufficientlie ſhould ſtirre better looking to our taklinges, vnleſſe we meane to make a ſhipwrack of all fayth. I hope I haue baniſhed it, from beeing anie more printed: though I can not call it in. But nowe I muſt returne to handle more at large the place of *Ezra* 2. Chro. 22. And I muſt craue leaue here for a long ſpech: as *Homers* warriers, *Diomedes* & *Glaucus* make afore they fight, for the matter here is rare, precious, golden (in golde of all Ebrewe termes *Cethem*, *Paz* & other terms ful goody of gold) which knitteth all nerues of Dauids houſe in due vſe of motion: and all from Moſes to our Lorde. I muſt ſhewe howe to hinder all this treaſure & ſtore of good, vnhedines marred that rare wit of *Ezraes* purenes: labouring of purpoſe to make famous the ~~foure and~~ twentie yeres of *Omries* houſe: Full of calamities ſix ſeauens of yeares: and drawing *Iudah* vnto ruine: that *Ioram* kild his brethren, *Achaziah* was killed in his firſt yeare, the Kinges Line in *Salomons* houſe, but *Ioas*, was rooted out: and hee ſtrang-

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eight termes of golde in holy Ebrew: wherof Cethem & Paz ſeme termes of Ophir & Vpaz: and if we knewe where golde is ſo called, there wee might deeme old Ophir and Vpaz to be.

ſtrangely kept,and *Athalia* reigned: that after ſix ſeanens of Calamities in *Omri*, & that kingdome ended: *Iudah* ſhould begin their ſtirres in the ſeauenth ſeaue̅, & hold it throughlie: when ſuch a wicked broode of *Iezabel* reigned in *Iuda*, that God killed three: Leproſed the next: plagued the people & Kinges ſtocke: left the good K. *Ezekias* longe ſonneleſſe, ſhewing how vnwilling he was to continue the kingdome: left *Manaſſe* to ſhed blood, calling (as Abels) for Babylon-puniſhment, and for ſome taſt, carieth the King thither: killeth *Amon*, & telleth *Ioſias* plainly of captiuitie: and by *Sophonie* of paying his ſonnes: priſoneth *Ioachaz*, giueth *Ioakim* the burial of an aſſe: captiueth and blindeth *Sedekias*, killeth his children: ſweareth that *Iechonias* ſhall dye childleſſe: biddeth all the earth, the earth, the earth to marke it: that none ſhould think Chriſt the king of glorie, to deſcend after the fleſh of *Iezabel*. Al theſe miſchiefes the Iewes knew and conſydered full well: that the two and fourtie yeares was moſt famous among them: that to be called a Babe of that two and fourtie yeares was to be noted as moſt openly curſed from (as we ſaye) his mothers belly: and if that had bene cõſydered, *Ezra* had bene cleared: and the curſe vpon the later Kings weighed: neither would men euer haue bin ſo ſenſeleſſe, as to haue brought in Nathans houſe, the holy ſeede at the firſt to be plagued, in the firſt yeare of coming to the kingdome, yea and the firſt yeare of comminge into the world. For they that make *Ioas* to bee of *Nathan*, muſt graunt that abſurditie alſo. If the ſwift Scribes readines had bred in vs heedineſſe, al theſe calamities had not made Iews triumph in diſputation (where myne eyes and eares were ten witneſſes) that by our Euangeliſtes we could not proue that Chriſt came of Dauid: If *Ezra* had bene marked *Ieremie* for *Chonias* had bene marked:

Troiaq́, nunc ſtares Priamiq́, arx alta maneres:

The Church had increaſed and not loſt: and the pen had kild

kild more Turkes then our ſworde: and made Iewes to haue made vs better Iewes, the * true praiſe of God. For when the ſtorie is cleared, faith is wonderfull much holpen. And the Perſones bee much to the ſtory. But our ſtrangenes in Scripture exceedeth: neither to vnderſtand by our ſelues, nor to learne by others diſcourſing: nor yet to accompt of weightieſt matters. And in trueth this is a paradoxe double. As *Ioſaphat* little thought that *Iezabels* daughter, at the leaſt *Achabs*, would, in *Achaziah*, ruinate his houſe, that one ſuch matter ſhould ouerthrow the kingdome: ſo ſcholers litle though that one ſyllable, *Ben*: being vnpropre in the two and fourtie yeres, but ſuppoſed propre: and contrary-wiſe propre in *Ioas* but ſuppoſed in our curſed table vnpropre, ſhould diſturbe all the Bible. yet, as the little ſparke of the tongue enflameth the whole whele of the creatiō: ſo one ſyllable beeing miſtaken, hath kindled a flame through all our Bible that muſt bee quenched: or the careleſſe *Vc-alegon*, that hindereth ſhal finde a greater fyer from the white iudge in *Daniel*: before whom bookes are opened, which will note all errours. But now, ſeeing I haue, as my entrance of ſpeache ſhewed, many poinctes to handle beſides clearing of the original writ, or letter: and the bewaring leaſt in our tranſlation or notes, we make lies: I may not purſue our overſightes for theſe poinctes with any further diſcourſe. Here I will ſhewe a litle of a ſtranger: in a man very wel learned, and accepted in our ſoyle: to whom I offred conference, and ſent vnto him noted, what I blamed; and anſwere was made, that the Church ſhould iudge. And in milde quietnes I referr it to the Churches iudgement. My blame is, that this Latin tranſlation, for to much curioſitie, ſhrinketh from the plaine vſe of termes which euery harte will tell ought to haue bene reſerued. I reuerence the learned worke, but

Rom. 1, 29.

Weighty matters among vs are blaſphemed

This was a pardoxe & ſtrange.

A digreſsion to a tranſlation in latin vſed much in our ſoyle, and worthilie for much good, yet herein inferior to ours: and vſed to my check.

mine owne nation more: and thinke my time ſpent this way not the leſſer: to weigh Ebrewes with the Greeks, vntill both agreed vpon a trueth ſenſible to euery harte. For the ſtory of Kinges, all their chayne of ſtorie, I muſt differ. Firſt for the chayne of *Iudahs* kingdome: in *Ezechiels* thrie hundreth ninty years: therevpon for twentie two years of *Anarchy* in *Iſrael:* which are ſwallowed vp: and thervpon foure & twentie in the time of *Azariahs* reigne: and therevpon for *Amatziahs* reigne: whereof he would haue full eleuen years ſpent in baniſhment: and therevpon the ſwalowing vp of eleuen yeres *Anarchy* which in trueth ſhould be betwixt *Amaziahs* death and *Azariahs* reigne: and thervpon: ſeeing he maketh *Azariah* eight and twentie yeere a lepre: & *Iotham* raigneth after his fathers death in the ſeconde of *Pekach:* being but fiue and twentie yeares old, & rayneth but ſixteene yeres: he twiſe wreſteth the text further then natiue light wil ſuffer. In the ſame tenour we, & the French folowing him, muſt wreſtle: whether we ſaye better for *Oſee* that he preached ſeauentie yeares, or they, for fiftie yeares. The ſimple muſt be taught whether is deceyued, otherwiſe they wil caſt off both. So for the ſinne of *Iſrael:* in *Ezechi. 4.* whether *Ieroboams* calues, or ſomewhat in *Salomons 27.* be meant. And herevpon all the autoritie of the ſecond of the Chronicles: howe natiue iudgement can defende it in his ſenſe: and likewiſe whether he ouerthrowe not *Ezra, Nehemiah, Eſter, Aggei, Zachari,* and puts *Daniels* ſeauens to a plunge, and Mat. 1. and this propoſition: God hath recorded the worlds age frō the creation to the redemption. Hitherto the Chayne of Iubilees will belonge: and ſuch other matters as will folloe in their ſequel. Theſe poinctes muſt needes be named: leaſt fame of ſtraungers drawe vs hereafter to denie our owne good, as it hath done heretofore: into all the former errours:

sours: that hereafter we may looke to trueth and auncient warrát, ſtronger then any late profeſſours, & examē it before our people be troubled with any new editiō: in which euery one, who wil, ſhould haue ful ſpeach: for all poincts of doubt. Thus I blame this worke, for novationes not his owne. For bad Iewes invented all this diſturbance of very malice: to breake of the fiue chaines whiche drawe from Adams fal vnto our Lords reſurrectiō: which where they are knowē of Chriſt alſo confeſſed. Which though I haue made famous already, yet I think it not tedious, to handle them often. For they are a greater ornament to the necke, then anie chayne of Cethem, Paz, or any other the fineſt golde. The firſt reacheth all cleare, as the ſunne, from the beginning of time to the death of Abrahams Father: the authour of idolatrie, in Chriſt his Line, and cauſe of ceaſſing the accompt for particular mens age in that tenour. The next beginneth vpō his death: with a new promiſe of Chriſt making Abraham heyre of the worlde. From that to the Lawe, Temple, and Salomons death, an other vnlowſable is continued. His idolatry was worthy to haue that ended: for which his kingdome was parted, and *Ieroboam* did ſet vp calues for Gods: whiche doeing is commonlie called, The ſinne of Iſrael. Thē Iuda onely is Gods kingdome: and it for honour of *Aſa* is called the kingdome of *Aſa*. That is reckoned by compariſon of *Iuda* with *Iſrael*, in the kings booke: by *Iuda* onely in the Chronicles. And by one ſumme in the fourth of *Ezechiel:* from the *ſinne of Iſrael* vnto an end, where fourtie yeares alſo for an other matter famous, then in action, is full concluded. The preaching of Ieremie in playnnes, dignitie and fame, doeth make fourtie yeares from his beginning in the thirteeth yere of *Ioſias* vnto the end of the kingdome, & ruine of Citie, and Flames of Temple, & the Arkes deſtruction. The golden Candleſtick with his ſeauen ſtalkes, twoo &

The harme of theſe erroure.

Fiue chaines drawe from Adamsfal to our Lordes reſurrectiō: For which a digreſsion here may do good: that none bee ſo hardy as to deſpiſe one worde, as it were a link, touchinge them, leaſt he be found guilty of diſgracing all.

The ſinne of Iſraell, Ezek. 4.

twētie bowles, eleven Knoppes, nine Flowres, that goodlie worke of *Bezeleel:* that reasted in the shadowe of God, then it was burst: then all Moses Curtines, and all that *Chyram* the kinges of *Tyre*, the Father of *Salomon*, & *Chyram* the *Tyrian* artificer, made to *Salomon*: the one by procuration, the other by trade, all these goodlie thinges left the Temple: & shewed Christ his wrath. Then *Sedekias* lost his eyes, that neuer would see: Thē *Saraias*, father to *Ezra*, was killed for badnes in high sacrificehood: the death of whom being in recorde, killeth all comon receyued greke accomptes, thence to great *Alexander*, by *Ezra* one man liuing thither: then *Sedekias* children were killed, the only hope of *Salomons* stocke. And this was a famous marke to ende the third chayne vpon such a famous punishment of idolatrie, and end of Moses ceremonies, poore elementes in deed; that Christ from *Ezekiels* vision full of eyes, might appeare in the ambre light and purenes. This marke was a goodlie piller, at which the thirde chayn might be fastened: as the kingdome of *Asa* beginning was a piller for the other ende. Such famous markes the holy style shoteth at: hauing a fourefold string to the bowe: *Iuda*, *Israel*, both in parcells, *Iuda* sole, and one totall summe. Which chaine if a Translatour breake, as *Ralbag*, *Iarchi*, *Seder Olam*, and others malicious doe: stealing linkes nowe from the one, nowe from the other, he will foure times disturbe all the kinge storie and *Ezekiel:* and shall roove at such dimme markes, for beginning, and ending *Ezekiels* three hundred and nientie yeares: as neuer can argue any golden chaine to drawe the world vnto Christ: but be worse then a cankred wier one, of linkes all broken asunder. And as a good harte would bleede to see the * Second parte of the Prophetes, that of the holy story most fayre printed (with the goodly hedge of the *Massorites*, directing the copyers that they neuer misse) to be cut in pieces, and all authoritie of them

Chyram the Father of Salomon, was not the brasworker, but Chyram the king, whose daughter Salomō had amōg his 700 as their familiarities argueth, and Greekes in Euseb, note.

Four helpes are for the Kings times

The 390. Ezech. 4. must be loked vnto in all particulars.

Four partes are of the Ebrew: the Law: the Prophetes, histo

them for euer aboliſhed: So a good heart would grone & cloſely weepe, to haue the ſenſe of the holy ſtory all chopped as hearbes to the pot. And who ſo euer hath a cleare taſt in Scripture, will thinke that neuer any wormewood made waters bitterer, then ſuch ſenſes would be to the taſt of an *Eliu* and a *Iob*: which would iudge by eares as the palate by taſte. And nowe by three Chaynes, as Maiſter *Caluin* marked, no moderate men can miſſe for the time, from ſince Satans fierie tongue did ſett the wheele of the whole creature on flame, vntill the Chaldean *Serpent-race* burned the Temple, the allurement of nationes vnto the worſhip of him that made the Temples of the heauens. A fourth chaine cometh for Gods enimies: ſhort, as ſhewing Gods lothing to bring them in this draught & cariage, of ſeauentie yeres. And commonly we adde ſome ſeauen linkes of yeares, that ſo *Iuda* ſhould bee ſeauentie ſeauen yeares in Babel: & diſturbe prophecies infinitely. Though in this place the Iewes vniuerſally agree with that which Ieremy ſhould force vs vnto. The fifte chayne reacheth from Babels fall to our Lordes death. This was knowen in the Apoſtles time to all Iewes: and commeth infinitely to be regarded in the newe Teſtament. And this one poinct is enough to ſtoppe all Antichriſtian mouthes: that the ſonnes labours haue a better ſtory then that of *Bitias Atlas* ſcholler in *Didoes* court: euen his labours through all ages till Chriſt ſhewed a newe worlde: where all that marke it, ſhalbe as the ſunne in the kingdome of the Father. And this one worke, trayleth infinite heathen almoſt theyr euery booke, to be weighed, and founde full of chaffe, voyde of golde, & light as vanitie: being tryed by the holy Bible.

Nowe, they that graunt a fiue-parted chayne thus to reach, muſt needes graunt that they who breake it in anie one place, make all the reſt to be vaine and voyd of counſell: and they that thruſt idle linkes of their owne copper,

rique: Prophetes Oratorie: & Preceptory with them, diſputationes and meditations

Yet we alſo haue miſſed

Wee commonly miſſe in the fourth chaine.

Where Iewes agree for our good we miſſe. Goodly ſkill!

Vergil. Aeneid. 1.

He that breaketh any link, in the Chain drawing to the redemption doth marre all the reſt.

be as counterfaiters, and forgers of metalles: and if they drawe the time farre longer then the particulars will beare it out, they drawe into pieces all the body of ſtory: as *Nabycadnezar* gaue in ſentence ouer his *Chaldeans*. This ſtanding thus, I truſt euery man of harte will require in a tranſlatour much care and ſkil for euery one of thoſe linkes; no leſſe then faith and ſkill in a goldſmith: yea and ſo much more as the matter is more precious: though not a ſmall number ſhewe, that they would rather haue the trueth of God to periſh, then former ignorance detected. But ſuch muſt be vtterly cõtemned with as good ſtomaches as they bring. The Iudge that ſitteth vpon the fierie throne can, as all men knowe, and wil, as Moſes telleth, pay them home, when their foote ſhall fall. And I hope all learned will ioy to haue their good & learned paynes bettered: and ſcoured from that ruſt, whiche otherwiſe would cankre the whole. Now I wil returne to touche the worke I ſpeake of, as I ſhewd what Rabbines deceyued it: who to a bad ende of purpoſe, in their owne counſell, this did ſpeake againſt their cõſcience. The obſeruing of theſe matters will breede plentie of dexteritie in the ſtory of the Kings: which, ſome Ebrews thinke that Ierem. penned: as *Ezra* the Chr. In ſumme, this much I thinke of that learned Latin work and of the late French edition which foloweth it: that in the obſeruationes much iniurie is done to the trueth of ſtory. Examples may theſe be taken. *Amazias* raigned at Ieruſalem nine and twentie yeares, ſayeth the text. The notes checke it, that he raigned but ſeauenteene yeres, and liued at *Lachis*, banniſhed all the reſt. *Amazias* was killed, and when his ſonne was ſixteene yeares old, the people of the lande made him king. The notes make him reigne all the time of his fathers baniſhment. The text telleth, that he began to reigne in the ſeauen & twentieth of *Ieroboam:* that

And herin are we faulty ſpeciallie vpõ Daniel.

Al truly lerned ioy to haue theyr paynes amended.

that he was then ſixteene yeares olde: and ſo he ſhould be about foure at his fathers death: & a regentſhip of eleauen yeares ſhould goe betwixt. The notes make him raigne foure & twentie yeares afore that time: that is eight yeres afore he was borne. The text maketh him reigne two and fiftie frō *Ieroboams* ſeauen & twentie. The notes make him then ſtroken with a leproſy & to continue eight& twentie yeares. The text teacheth that *Iotham*, at his fathers death, was but fiue & twentie yeares old. So, by the former note, he ſhould iudge the people afore he was born, three yeres. The notes, to auoyd that, expounde the text thus: *Hee was fiue and twentie yeares olde when he reigned*, that is, *when he ruled the kingdome in his fathers leproſie: and he raigned ſixteene yeres:* that is, *after his fathers death.* If this had bene done in myne owne nation, I would haue blamed it more largely: But I loth to diſgrace a learned paynes, but for infinite neceſſity. And our trauels might haue more cleared the regentſhip of *Azarias* and the two and twentie yeares of *Anarchy*: that earthquake of the ſtate, and the ſtyrres called *Iezreel:* and likewiſe for *Ezekiels* 390. yeares, where the French notes returne to the right trueth: againſt their owne particulars In all theſe errours, wee in a fewe wordes might haue kept our nation from liking ſtrange opinions. Other matters of this Latin worke for the laſt Prophetes times & *Zorobabels* houſe, I haue written, againſt his learned defendor therin: though not here. D.R. whom I name for honors ſake. He deſerued great cōmendation for hazarding his fame: whether 2000. yeares errours holden almoſt generally ouer all Greekes and Latines Libraries, could be ſet on flame with a fire of iudgement taken from the holy authour. And, I trow, all of hart and our language, will confeſſe that parte cleared, by my paynes: how ſo euer ſome feared to ſtande so an arbitrement: reported that they had paſſed, as learning

ning would require them and all to determine. Yet hearing what infinite millions were againſt me: they thought it the ſafeſt way to haue all in ſuſpenſe. But I thought it a duetie vnto God and my countrey, to cleare not only the cauſe, but all the Bible, by Gods helpe, in our tongue: and to ſeeke for the next kingdomes helpe, if that labour at home ſhould be blaſphemed. Experiēce in *Daniel* the hardeſt booke, cleared (I hope) in the very dedication, may ſhewe how ſoone and eaſilie, much holden paſt hope of achieving, may be accompliſhed. And now to leaue ſtrangers, I will returne to our owne vpon *Daniel*: where I blame our paynes, that while we make two *Nebuchadnezars*: and miſſe of the Images time, and fourth Monarchy, and ill tranſlate *Gabriels* oration for redemption: and in our argument, Cha. 12. taxe *Daniel* for obſcuritie: who hath the greatſt plaines that euer the matter could ſuffer: While this runneth currant, all the Bible wil cōplaine that we doe exceedingly darken it. Neither doe I thinke it better to haue the trueth of Daniel hid, then antiquity diſgraced for miſſing. But nowe I haue diſcourſed more largely of my two firſt poinctes: then I well may vppon all the ſixe following: howe heede muſt be taken, leaſt the Ebrewe writt or Greeke of the newe Teſtament bee blamed: and leaſt in tranſlation or expoſition the holy booke be peſtered thorough vs, with vntruethes: or haue anie one at all. One errour more I would haue ſpoken off, for a place of Daniel ill tranſlated: but it is to great to bee opened vnto the people: leaſt they want ſtay in moderation. I did obiect it with ſharpnes not the leaſt vnto a ſcholer of high place, and great recompence for his ſtudie: who tooke it in good part, and ſage moderation. And ſo I truſt hee will take all the reſt. Such affection will cauſe him ſelfe and others, ſome great reaſt, which little medling bredeth.

It his better antiquiry were diſgraced for miſsing thē the trueth of Daniel ſhould bee hid.

The

The third care in a Tranſlatour, which ought to bee, as that perſon which *Nebuchadnezar* ſawe by night, watchful and holy, is, that, in ſpeaches of the Prophetes, where the holy ſervauntes of God ſpeake of purpoſe termes doubtfull; where the prophane would otherwiſe ſkoph or perſecute: there the true cleare light with full warrant be kindled in the tongue vſed of him. If he write for a natiō that profeſſeth the trueth, and not for prophane *Lagidæ*, as the Septuagint: who liuing in thoſe ſtyrres of the iron & clay legges of *Daniels* image, not cleauing togither, and of the warres of *Seleucidôn* and *Lagidôn*, which the Angel vttered vnto *Daniel* of purpoſe in harde phraſes, for the Iewes fafetie: they, liuing in theſe very times, had croſſed all the Angels wiſedome: if they had opened vnto their prophane hart that which Gabriel hid for their good. But our caſe nowe is nothing like theirs: in chriſtiā kingdomes. Wherfore a Tranſlatour ſhould aboue all thinges be ready in all ſcriptures where ſuch hidinge of the minde is vſed.

The thirde care: for prophecies ſpoken in doubtfull termes, in ſad occaſiones.

A ready Ebrician, that ſeeth one of vnperfect ſtudie labouringe to tranſlate, will tell almoſt for euery place where a Tranſlatour would miſſe. And touchinge ſuch as in *Daniel* haue deceyued tranſlatours, them I haue noted in my commentationes vpon him: dedicated vnto ſome of you Nobles, and others of honorable Gentrie, to be regarded according to the ſage honor of her Maieſties gouuernement. By *Daniel* moſt of anie, becauſe hee liued vnder the prophane, theſe tenours of ſpeach and wonderfull witty hiding of the minde, may be conſydered ſoundlie, to be had in heart readilie. In ſuch places, a man worthie the name of an Ebrewe profeſſour, wilbe moſt ready: as in matters moſt weighed, ſearched, tryed and peyſed by him in the golde balance of Ebrewe diligence: where ordinarie plaine ſpeaches require not to be ſo much thought vpon.

Recompēce demaunded was promiſed, D. C. was appointed Requeſter: M. L. G hindereth.

Dani 7. 17. in one verſion otherwiſe far the better.

vpon. who would not looke better about him: that ſhould finde this going currant for Gods word. The foure beaſtes are foure Kinges: who ſhal take the kingdom of the Saints, of the moſt high: and holde the kingdome for euer: euen for euer and euer. This can not ſtande with religion, anie more, then *Tartarus* can be Paradiſe: & eternall woe, bleſſednes. Here an Ebrician would longe before he came to the place, thinke vpon the rocke, where others made ſhipwracke: and marke how the Particle *Vau*, one letter, was a key to open or ſhut the ſenſe. So in *Daniel* againe, Ch. 7. ver. 12. As cõcerning the other beaſtes, they had their dominion taken away, but their liues were prolonged for a certen time and ſeaſon. This ſpeach vnſpeaketh it ſelf. For the beaſt is the Empire: and when the Empire is gone, the beaſt is no more a beaſt, but ſtãdeth on his feete, as a man: when a priuate mans heart is giuen him: as in ver. 4. of ch. 7. *Agamemnons* man in *Euripides* beholding the Emperour writing for *Iphigenia* his daughter, to come to bee ſacrificed, and by fatherly affection blotting: & againe writing: and againe razing: marveyleth at his croſſe dealing. This dealing is more marveylous: no naturall affection here caried, but vnacquaintance with Daniel and with the Ebrew tongue. And reaſon might tell that the ſpeach croſſeth it ſelfe. And herein I muſt commende my L. of *Canterburies* grace: who though he thought it not an officers parte, to admitte ſoone a new tranſlation: and when I had preſented vnto him ſelfe and his patronage the ſeauen firſt chapters, all the Chaldy part, and the firſt chapter with ſomewhat more about it: he wrote in deed to ſtay the worke: yet whẽ I debated what his place required him to doe, he wrote againe to licence the worke: his grace ſaying, that he would not defend it: I ſhould ſtand to the defence of it. And full readie am I to doe that, And I dare defend his grace,

In our cõmon Bible.

grace for that translation: that it is bettea then the vsuall in the Church. And whereas a certen Printer feared, least in time it would come into the Bibles, he needes no more to feare, then least in time our nation will cõmonly learne *Daniel* in one houre: which without an heyfer, that manie pricke, will not so soone be cleare: and was long sealed vp in our nation. Full is the Prophet of examples, biddinge heedines, but finding headdines. And Moses had the like occasion, as he liued, when skant any in the world beleeued that the world was created, or ruled by God, or that any God was. Lesse did they thinke of the state and condition, in which the wicked Spirites and soules are in eternall chaynes, and darknes with paynes: which state as they thought not off, they had no propre tearme for it in their speach. And likewise for the state of ioye, the portion of the faithfull in the sight of Gods glorie: the wicked world knewe it not: and therfore had no terme for it. In this case Moses hydeth his mynde from the wicked: as touchinge any one propre terme for either Eternall death, or Eternall life. But he by matter and argument doth spread it abroad vnto such as loue the appearing of the iust iudge. By the terme *DEATH*, he meaneth Eternall death, when leaues to the sore be not fetched from the tree of life: and so by life in promises fastened vpon Christ, he meaneth Eternal life: Euen as Adam closelie meant by the name of *EVE*: which the Septuagint translate *LIFE*. So by the curse vpon the Earth, he meaneth an Eternall curse with it, for all the Serpents broode. And for this the Iewes generally, sauing the Sadducees, vnderstood him: and handle the matter most learnedlie. O that they had gone further to the tree of life: then their readinesse in the text would haue multiplied knowledge, euen for both Testamentes. One worde in him of this kinde, hath bred much stirre amongst

Vpon Leu. 26. many of them.

vs *Sheol*, that is, The verbe, the root of it is *Shaal*. to require and *Scheol* is the ſtate which euery life with ſenſe payeth, as a debt: when it is ſpoken of a body, whether of man or beaſt, as in the companie of *Coreh*, *Dathan*, *Abyram*, the deſtruction from this life is meant. If ſequell of matter bring more, by the matter, not by the word, it muſt be admitted. In mens caſe we terme it commonly the graue: though fiſhe in Sea, or fier in earth, or *Hyrcanyan* dogges panches, or *Egyptian* Glaſſes, were their tombe: or they were, as *Iakym*, that with his penknife did cut *Ieremies* lamentations, caſt away as the buriall of aſhe: fit for ſuch as hate ſuch diligẽce about Gods worde, as by *Ieremies* example wee may ſee, that the Eternall doeth require. That ſtate to the body is *Scheol*: to the ſoule, the loſſe of this worlde in ſuch as knew not the ſoules immortalitie is *Sheol*: to mẽ of further reach: the world of the Soules: the worlde vnſeene of vs that be here: without diſtinction of lotts there. For fewe knewe that: the hidden of God called in Ebrewe, pſal. Cxi, *Sod*, the myſterie of righteouſnes. And they the Lillies among thornes ſpake as the common worlde: and commonlie of the ſoule by termes fit for the body, for ſuch as graunted no further continuance, & for ſuch as graunted that there was an other world. And as dying is holden a degree lower then life: and daily ſpeach ought to be ſuch, as the greater part be not troubled with it, to deſcende to *Scheol* is to leaue this world. So *Iacob* would deſcende to *Scheol* vnto *Ioſeph*: ſo *Iudah* feared to bring his fathers graynes to *Schecol* with ſorrowe: ſo Gods anger in Deut. 32. and in the ſame ſyllables in *Ieremie*, ſpeaking of *Ieruſalems* fall, is a fyer that burneth vnto the low *Scheol*. Not determininge of their ſoules: though their caſe were daungerous in warres brought for idolatrie: men dying in contempt of the couenant. The argument might determine: the terme did

not

not determine. *Haides* in the Greeke is the very ſame: and neither of them is euer in Scripture, directlie the ſtate of Eternall torment: but as king *Ezechias* deſcribeth it: The cutting-off from this life: the not ſeing of *Iah*, in the lande of the liuing: the remouing of their dwelling hence as a tente: the ſhearing of life, as the weauer doeth his webbe lockes from the Thrummes. And in *Iob*, *Aethan*, pſal. 89. *Salomon* Eccleſ. *all men doe deſcende to* Sheol, as *Ioſeph*, *Iacob*, *Ezechias*. And in a ſpeach of death, when life is ſoone recouered, deſcending to *Scheol*, ſignifieth that the ſoule fully went from the body, euen to the worlde of the dead: and in diuinitie meaning to appeare before God. In that ſenſe euery mans ſoule, by *Salomon* aſcendeth, & the beaſtes deſcendeth. So that the worldes common language: To deſcende into *Scheol*, and the Prophetes: aſcend vnto Gods throne or to returne vnto God, leauing the body to the duſt: theſe differ not in ſubſtance one hayre breadth. *Eutychus* Act. 20. fell from the third height, dead. But his ſoule was yet within him: and then had not deſcended into *Sheol*. The ſouldiour buried by *Elyſeus* was dead: but whether his ſoule had fully leaft the body, that may be further enquired. Our Lord being dead, had not his ſoule reſting in the dead body, but voyde of all controverſie, it went to the worlde of the ſoules, through the tabernacle of his fleſhe, and to paradiſe: the ioye of happy ſoules. Which thing to teſtifie, ſome of them returned to this world. The Diuell and his Angels might well perceyne it: But the ſpeach or article, Deſcended into *Haides*, meddleth not with one or other, but maketh ſure a full and abſolute departure vnto the worlde of the ſoules. His ſufferings were vnſpeakeable, and the agonie of his ſoule: as hee tolde at their beginning to his Diſciples: and when ſkopers were about him, and dogges, he declareth by turning his ſpeach

vnto God, how to vnſpeakeable extremitie his tormentes went on: *Why O my God doeſt thou forſake me!* The phraſes of both, the firſt from Pſal. 42. the verſe repeated Pſa. 43. (for the Greeke of it is the Greeke of the newe Teſtament) the next from Pſal. 22. theſe two be the ſaddeſt phraſes of the language. And we muſt thinke, that as much is vnder them as can be conteyned: for the ſuffringes of our Lorde, and that he ſpake of his owne perſon. But I am not nowe to runne into a common place: if any ſtirre be of late riſen, that way, men of preferrment for their paynes, muſt looke to the defence of the trueth. And it is iniurious to require anie to warre on their owne charges: as ſome haue requeſted me to deale herein. But for a Tranſlatour, he muſt be careful in ſuch poinctes: where for the maner of the world the Scripture hath termes generall, that the vnlearned in tongue, and the vnſtayed in the groundes, wil turne often times into a wrong ſenſe. In this ſorte the terme, Hell, thorough the olde Teſtament, ſhould be well looked. He that thinketh it euer vſed for *Tartaro* or *Gehenna*, otherwiſe thē the tearme Death may by Synecdoche importe ſo: hath not ſkill in Ebrewe or that Greeke, which breathing and liue *Græcia* ſpake: if God hath lent me any iudgement that way. And who ſo euer can not cleare the Apoſtles words by men indifferent: as Old Greeks, Rabbines, & ſuch like is vnſetled in his ſtudy. Saint Peters place in his firſt Epiſtle and thirde Chapter affoordeth a good example for heede in places harde. Though it belong not properlie to this parte which I handle. For he ſpake ſo plaine, that anie Iewe then, or yet aliue, would vnderſtand him. And thus he ſhould be trāſlated: *Chriſt ſuffred, &c. being made dead in the fleaſh, made aliue by the Spirite; in which ſpirit he had gone & preached*

My 9. place of 8. is of ſpeaches harde of them ſelues: not of made ſo by vs, as 2. Pet. 3.

ched to them that now are ſpirites in priſon: becauſe they diſobeyed when the time was: when the pacience of God once wayted in the dayes of Noe. I aſſure my ſelfe that there is not anie learned Iewe in the world, nor was, ſince Saint Peters time, but would thus vnderſtād him. For all theſe poinctes are plain with them: the *Spirit of God, Gen. 1.2. Ze Ruho Shel Melech Ha Maſhiah* This is the Spirit of *Maſsiah* the King. So, the ſpirit of God that preached to *Noe*, ſhould be that ſpirit of Chriſt, whō Saint Peter in expoūding his minde, calleth God, whoſe patience wayted. Alſo they haue this moſt famous, howe God long ſhewed his pacience, while the Fathers were aliue: howe the holy Ghoſt preached by Noe: and firſt by Noe ſince the day of Adams fall, & day of pronouncing the curſe vpon the earth: telling Noe the time of Execution: and that that generation ſtroue againſt the ſpirit of God: & that God brought vpon them double waues: of water and of *Gehennah* fier. And in the text of both *Talmuds* this matter is layde as a common article *Dor ha-mabbul ein lahem chelek le Olam ha-ba.* The generation that died in the deluge, they haue no hope of bleſſed portion in the world to come. Nowe, ſeeing all theſe poſitions be true, that by the Eternal ſpirit of Chriſt, his humane ſoule came to the body and ſo it was made aliue: and that the Eternall ſpirit is about ten times noted in the Lawe to haue gone done: (whence Saint Peter diuinely taketh the ſpeach of Chriſte his going in the diuine nature, vnto other as famous matters) & ſhewed pacience: and brought a Deluge vpon the worlde, voyde of Religion, and preached not in any man with expreſſe calling afore Noe, and therefore his ſtory was the fitteſt for an example: and dam

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neth for euer all that be out from the couenant: ſeeing all this matter is true,& the proprietie of Saint Peters wordes in their moſt exacteneſſe,will abide this: and the Iewes,to whoſe natiō he wrote,admitted all this: and neuer would admit anie other meaning of theſe his wordes: which for matters inviſible,muſt be plaine and in graunted ſenſes: A learned Tranſlatour, who from childhoode ſhould be acquainted with the holy Ebrewe & Greeke:and for it with all writers for both tongues, ſuch a Tranſlatour would be better then many cōmenters. Saint Peter would acquaint his nation, that the Spirit of Chriſt was in the Prophetes, whom they called *Iehovah*. And in a matter of ſo great weight, to tranſlate ſo that the humane ſoule of Chriſte ſhould nowe be meant ſpirit: and that to bee made aliue, which dye can not, and to take a iourney vnrecorded in the penners of the Goſpell: and to preach among ſoules, gon hence & to Noes age peculiar: as hauing diſobeyed once: but after as better aduiſed: If Saint Peter had anie ſuch meaning in glaunſes vndiſputed out: the ſcattered Iewes, who admit no doctrine but taught in Moſes & the Prophetes; they would haue reiected all the Apoſtles autoritie. But in this place we make cloudes: he bred none. And in our cloudes we might ſooner enable Iob to bring about all propounded by God, as aboue his reach: as defende Saint Peter againſt anie Iewe: which thing he that can not doe, is but a raw Doctor of the newe Teſtament. A man might as ſoone tell vpon what foūdation the earth was layde: what meaſure it hath: how the Sea was ſhutt with dores: howe it is ſwadeled with the darke: howe to giue the morning his charge, and to ſhewe the day ſpring his place: yea and may as ſoone open the gates of death and ſee the dores of the ſhadowe of death: as tell howe Chriſtes humane ſoule could dye,and be made aliue:and

what

what sermon he should make enioyned from *Moses* & *Elias* doctrine: or why peculiarlie to men of the fludds age: or defende cõstantlie any such thing, at all, done by Christes humane soule: of any conference or speach among the dead. And Saint Peter knewe that Moses commaunded to leaue the hid things to *Iehovah* our God: and knew that our Lorde him selfe neuer taught his Disciples to breake that: and might not breede leappers ouer the threshell. And for this very poinct of our affirming that Christ went to *Gehennah*, the Iewe *Isaak Ben Arama*, who writeth ful excellent things for Christianitie in *Shaar 52.* vpon Exod. and sheweth that all his nation since Ierusalem fel, haue mistaken all the Prophetes: and is cited for our side by *Munster* and *Nebiensis* vpon Psa. 110. he disputing vpon Leuit. 26. for the end of the Lawe, and howe all those curses might be avoyded; sawe no comfort in Iudaisme: and then hee turneth toward Christianitie: but complayneth that wee make Christ descend *Gehenna:* and to bring out the Fathers thence: whereas if we had expounded the suffringes of Messiah (which all Rabbines confesse that the Psalmes make them infintie great) as the Euangelistes penne them, tolde by our Lordes owne tongue, and much perceyued by the Disciples: such a Rabbine would haue turned manie, and by such meanes we Christians should haue couered infinite many of our sinnes: where God would mitigate many his punishmentes ouer vs for turninge sinners into the right way. I wishe all that loue the trueth, to trye this proposition; None that knowe absolutely, as a professour of Ebrewe and Greeke should, the holy phrases of Scripture: *Sheol* and *Haides*, *Gehennah* and *Tartarus*, and whence Paradise for Heauen, and when it began: as, *THE WORLD* to come, no *Linguist*, a true *Linguist*, meting with his match to be tried by authours indifferent (as the Dis-

ciples ſpake and wrote) will defende, that any one ſyllable in ſcripture doth ſo much as euer glaunſe, *that Chriſt deſcended to* Gehenna. Here, & in ſuch poinctes a tranſlation bearing on the ſame page the original, Ebrew for the Olde, with all *Maſſorites* clearing of the text: & the Greeke for the Newe, with declaration from what kinde of writers euery member of ſentence is fetched, and made according to them by one that hath his eyes in his head, and the ſpirit of *Elihu* in *Iob*, ſuch a tranſlation in one word would calme all waues. The *Ethyopian* tranſlation may be an example vppon Saint Peters place, whiche hath for Spirit, *Manphes Kades:* the Spirit *Holy*. The plaine *Aethyopians*, among whom manie Iewes dwelt, ſhewe that they neuer ſtaggered there. By ſuch two wordes in a margent note, all ſtrife would ceaſe. So in the Pſalme 110. The Greekes tranſlated diuinely: From the wombe before the morning ſtarre haue I begotten thee. The Ebrewe was hard of purpoſe: and the Greeke Tranſlatours doe ſhewe their great diuinitie. I would herein follow them: either in the text, or lay them downe as paraphraſtes in the margent. For their authoritie for diuinitie is next the vndoubted Prophetes and Apoſtles. Though for their difference from the Ebrew, accented, vowelled, & ſounde in euerie piece of letter (ſo neare it muſt bee examined) millions of poinctes, which entangled vs, muſt bee conſydered. And now I haue handled largely three poinctes of eight: wherin we muſt confeſſe overſightes: whiche for a dry cauſie bring vs to quabbemyres: and we may not refuſe amendment: for feare, (as ſome haue ſpoken in effect) leaſt men will ſay: we had no way at all heretofore. This obiection was made. Men will ſay that we had no Bible heretofore: if we nowe amende. It may be learnedly diſputed, whether

A tranſlatiõ for trial propoũded vnto all to ſpeak againſt wher they could: ſhould haue the original with it: and ſuch would alwayes be good for libraries and the learned.

ther they be men that ſo ſpeake. For they that reade the Bibles tranſlation of ours, beſt knowe by their owne experience, where they ſticke faſte: and theſe gainſayers ſhewe that they neuer read the Bible: and men of ſuch humours are not to be counted men of worth in tongue: and they that plaſpheme the certeintie of Gods worde ſo pure, ſo wiſe, ſo watchfully kept, little knowe what they doe in ſo weighty a cauſe: & they iniurie autoritie, whē they hinder the publike good. But this labor ſhould haue a milde ſtyle, to winne all to a good worke. Yet thus much I dare ſaye: that, right, not might: ſkill, not will: paynes, not gaynes, ſhould beare ſway for that booke which the Greke terme calleth *Booke* (Bible in Grecke is booke) as being the only booke of all bookes: as all being bables in reſpect of it: that vnlearned babling may not be thruſt vnto it: but ſuch as hath crept in, muſt be taken out. Nowe for the fourth poinct, Termes of Equivocation witty in the ſpeaker for familiar and eaſie matters, howe they muſt be looked vnto, that a Tranſlatour drawe them not to fooliſhe and ridiculous ſenſes. In this ſenſe Moſes ſayde, *Seth named his ſonne Sorrowfull (Enoſh). Then ſprang prophaneſſe: Concerninge calling vpon the name of the Eternall.* Thus he proceedeth to ſhewe howe mans wickednes haſtened the curſe, which God pronounced vpon the earth. And wheras he taught the Goſpell and prayer to God cloſely: becauſe the wicked would neuer vnderſtande but ſkoph, if it had bene at large tolde: he teacheth the fall away as cloſelie. Ebrewes very many, rightly vnderſtood *Moſes*: and *Kimchj* the common recorder equall vnto a thouſande: and Latines manie: But dog Iewes, who would not haue Chriſt Redeemer, and eſpye our ſtrength, they rebell againſt the light: As *Aben ezra* with others, of like rancour. Herein I marueill, why *Tremelius* hauing done well, was altered &

The fourth poinct, for termes of Equivocation.

marred after his death. As likewiſe in Daniel 9. 24. & 25. I could wiſhe him reſtored to his former goodnes. Nowe we vpon Gen. 4. 26. ſay, Then men began to make invocation in the name of the Lorde. But Moſes expoundeth him ſelfe Ch. 6. 1. (the Cha. 5. is but a parentheſis in the narration) and ſheweth when men began to bee multiplied, God ſawe that their malice was great. And that is the reaſon why our father *Seth* termed his ſonne *Enoſh: Sorowfull.* It had bene ſenſeleſſe to call him ſorrowfull: vpon calling on Gods name. Nowe the Prophetes call Man *Enoſh:* ſtill expounding the text. So that a corruption of it, greeueth all the reſt. An other example of this kinde I will bring from the newe Teſtament. *Mary Magdalene* had that affection towardes Chriſt, which euery full faithfull ſoule hath in the Canticles. When ſhe was a litle paſt the watchmen: ſhe founde him whom her ſoule loued: ſhee layde holde vpon him: as not willing to let him goe. Our Lord ſayeth, cleaue not to me: or faſten not ſo on me. I doe not yet preſently aſcend. The holy and wiſe Euangeliſt left out her action, to bee gathered by our Lorde his ſpeach. So *Daniel* omitted his hinderãce of §*Nebycadrezor* to worſhip him: for modeſtie, and by the ſequele doeth teach it. Any wiſe may ſee, that *Iohn* did the like: in omiſſion of the womans hartie geſture. And our Biſhops notes learnedlie ſhewe that. For thus they ſpeake, vpon Ioh. 20. 17. *Hereby Chriſt correcteth her carnal affection, looking too much to his bodily preſence, and therefore he pulled her from outward & externe offices, towardes his bodily preſence, and willed her to bee mindfull of his aſcention.* The tranſlation of the text is ſenſeleſſe: *Touche me not, for I am not yet aſcended vnto my Father.* Euery linguiſt will cõfeſſe, that two groſſe faultes are here committed. For the Greeke Verbe of touching is ſuch, as timber workes faſtened touche: and is, To faſten vnto: to

The Chaldean Kinge is written ſeauen ſeuerall wayes in the Prophets, wherwith to acquaint our nation to knowe the Ebrew diligence varietie is not amiſſe.

A commendatiõ of the Biſhoppes notes.

A moſt ſenſeleſſe ſpeach, bearing the face of Chriſt his wordes.

be

be ioyned vnto. And ſo Saint Paul doeth vſe it, ſayinge: *It is good for a man not to touche a woman:* that is, not to bee faſtened by mariage as one. And ſo, *Haphe*, a ſubſtantiue of this verbe, is trãſlated, a ioint. Ephe. 4. 16. This was a groſſe ouerſight: not to cleare the equiuocation. And ſome who haue a minde to Deſcend to *Gehennah*, and can not abide that Chriſtes ſoule ſhould goe to Paradiſe, as the theefe beleeued it ſhould: and as all Iewes would ſweare, his wordes ought to meane, haue cited this text againſt that: as though Chriſt ſpake of his ſoules aſcention, denying it aſcention: where all ſoules that euer were, aſcend to Gods iudgement. The ſpeach folowing ſheweth, that our Lord ſpake of his bodyes aſcention. Nowe for the terme in the Greeke, ill tranſlated, I am not aſcended: all of Ebrew ſtudie knowe, that the tenſe *Abar* is vſed infinitelie for a time not paſt, but quickly to come. And the Greekes, *Euſebius*, *Procopius*, and ſuch, note that: but the Doctours of Ebrew ſkill, euen to their Babes, ſo plaine it is. Nowe our Lorde ſpake all in Syriaque Ebrew, ſauing the reuelation. And this phraſe vttered after the reſurrection, ſheweth that: which thing Iohn would expreſſe in Greeke: but for vs it ſhould be, *I doe not yet preſently aſcende.* I ſtande the more vpon this matter, for that a ſcholler of reaſonable good accounpt in ſpeach for one of you Nobles, Pſa. 16. wher you meant *Scheol* the world of the dead: there he ſayd he would burne in this opinion, that Chriſt deſcended to Hell, meaning *Gehenna* hell. I would not wiſh him to ſtand to his wordes. One is ready to bring againſt him:

Millia, quot magnis nunquam venêre Mycænis.

I will defende *Bucers* bones of Doctrine, that they are purified with the fyer of iudgement, againſt any that will

disturbe them, in our nation, for Psal. 16. and Act. 2. But I must returne to translating: where two grosse faults in one short speach stayne much the glory of Gods worde. Because it was an *Herculean* labour at *Augeas* stable to toyle in this part: I noted about three score chapters of *Esay*, *Ecclesiastes*, and others with lines what I blamed in this kinde: and sent them to an whole nation to be looked vnto: and will here lay down an Epistle written afore vnto me from them by the consent of their most Noble King, for that kinde of studie which I felt paynefull & costly now thirtie yeares: though some of ours despise it: and for their resolutiō to haue this worke to goe forward. Thus it speaketh: written by one speciall learned Scholer: *I thanke God, who hath moued your heart, guid Syr, to communicate with vs alwayes your most godlie & learned trauells, whereby the best of iudgement and most cōsummate in learning amangs vs, findes tham selues not a little both profited and delighted. The word of your Translation, here moued ane verie earnest desire of all efter it. I haue shewed your affection and maide report of all the guid thinges you did concredit to the bearer to the noble Gentlemā you wrote of, which were al most gladlie accepted. So that you may perswade your selfe, if you resolue to come in this countrey, you shalbe hartily wealcome to him, and to vs all most expected, wishing earnestly our Inne war worthie of such a ghast. In the meane time we all doe most hartilie thanke you, and imbreath you in the Lord Iesus. From Edingbrouche the xx. of Nouember 1596.*

Your oblised friend, I.M.

Theyr words must berecorded, not as others doe like, but as the Epistle hare them.

This kind letter would not be forgotten: specially of me so much beholdē to the nation: and much more then yet I haue shewed, which nowe I can not stande vpon. But I must returne to the foresaid trāslation. yet I must not hope to bringe in this kinde where all will runne in one sorte, examples one of a thousand, that I might: where the Pro-

phets

phetes ſhort ſpeaches to ſtirre diligence, are by vs turned from Chriſt to Belial, from vertue to ſinne, frō the temple of God to peors religion: as, *if thou hate her, put her away.* I will ſhewe anone, howe it fell out, that ſo many errours grewe, the cauſe wherof, they that be in them, I am afraid, doe little knowe. And thus much for the fourth poinct; that termes of Equivocation bee not turned to ridiculous ſenſes: wherein we haue committed many offences: but not more nor nothing ſo many as the vulgar Latin. The next poinct that I am to handle, is moſt pleaſaunt: and the miſſing in it argueth not want of learning, but of leaſure. It conteyneth conſtant memorie to tranſlate the ſame often repeated in the ſame ſorte: and the differing repetitions likewiſe with their differences. Moſes termes bee repeated infinitely in all the Prophetes: The Pſalmiſt foloweth *Deborah* much in the very letters: and *Salomon* much his fathers ſayinges: though in much againe he is in ſtyle ſtraunge as hauing much conference with Eaſterne Philoſophers. So in *Eccleſiaſtes*, he differeth in ſtyle from all. *Iob* is alſo in his very letters cited very much of *Dauid*, *Salomon*, and the Heard-man of *Tekoah:* who beginneth with the End of *Ioel*. *Eſay* likewiſe hath as *Ioel* this ſwete & terrible ſaying: **Ce ſhod myſhaddai iabo*. Shewing how he honored the ſpirite which ſpake in him. *Micha* doeth honor him as much and more: who copyed out a great number of lines from *Eſai* with very little change: And *Ieremy* foloweth him ſo notably, later by ſeauentie yeares, that in long alluſions of *Pachadh, Pachath, and Pach*, as feare, care, ſnare, often toſſed in the ſentence: he ſolemnizeth his very Letters: ſhewing with all how that which *Eſay* teld, they felt: So in *Taaniah* and *Aniah*, bewayling and wayling *Eſay* propheeyed, *Ieremy* recorded, both to *Iudah*. So for *Moab* he hath *Eſaies* eloquence: and *Abakuks* very ſyllables for *Babel*.

Malachy. 2. Wee make God a commaunder of divorcemēts vpō hatred: whiche doctrine Chriſt expreſly confuteth.

The fifte poinct, Cōſtant memorie to tranſlate the ſame alwayes alike.

A cōſuming from God ſhall come.

So

So *Abakuk* too hath *Esaies* for the knowledge of God covering as water doth, in the Sea: so *Micha* the seconde beginneth with that straunge Grammer and letters of *Micha* the first. *Heare ô ye people, all they.* The Ebrewes chaunge the pronownes sodenly, now and thē: as the two *Michahs* doe, ô *YEE*, and all *THEY*. Nowe, the vsing of the same syllables, biddeth to looke vnto the same euent. *Micha* sonne of *Imlah* proued true in *Achab*, and the fall of *Israel* for the time thē, though foure hundreth false prophetes thought and taught otherwise. So should the Iewes thinke of *Micha* the *Morasthite*, that his wordes would prooue equally true. But to holde on: *Abakuk* entitleth him selfe a Prophete: *Aggei* and *Zachary* doe the same: none, I trow, but they three. The reasons be weightie: And *Daniel* is a wonderfull gracious man for all thinges. And in noble sort for this: for calling by one skilfull worde, whole stories to be compared togither. By the worde *Tippaghem*, was Troubled, vsed onely afore in *Pharaohs* spirite, placed again in * *Nauocodrosors* he calleth into minde: *Pharaoh*, his *Chartummim*, or coniurers, *Ioseph* and infinite comparisons with *Nauocodrosor*, his *Chartummim*, and *Daniel*: yea the whole stories for both kingdomes are called into mynde by one worde, *Be-hammered* the worde properly signifieth. But how so euer it should be translated in the margent of the later from the first it should be noted. So whē he prayseth God, as dwelling in light that none can come too, which thing God handleth in Iob in speaches reaching through the frame of nature, *Daniel* vseth a phrase vsed onely of God: *Iadagh Binah*: to knowe vnderstanding: teachinge thereby howe he that will, may prooue true his saying of Gods wisedome, from Gods owne declaration of it: a peculiar longe speach vsed of purpose in that argument. So *Mauz*, the name of might and almighty vsed of *David*, *Salomon*,

In Ebrewe Shimghu ghammim cullam.

It is a deap matter that only Abbakuk Aggei & Zachary title them selues Prophetes.

* Seauen wayes scripture writes his name: which to imitate none of grace wil forbid,

Salomon, Esai, Nahum, Ezekiel, with attribes commonly of rock, life, saluation, and such. So in *Daniel* in the plurall number increasing the force. *Maüzim,* and the temple is called the sanctuarie of *Maüz,* and fortes of *Mauzim:* wherein while the Seauentie hid their minde, an errour intollerable came in, in Dan. 11. which thus should stand: *As for the God Maüzim (that is almightie) in his place he shall worship, yea a God shall he worship whom his fathers knewe not: and he shall cause the holdes or fortes of Maüzim to haue a straunge God.* Here the Angel comfortes the Iewes against *Antiochus* strength, by the very name of God, twise laying attributes of the Temple to cleare the speach. But I may not tary in *Daniel, Nehemias* repeateth that terme in honour of *Daniel,* & memorie of him. But of all, *Ezra,* is most herein, whose whole worke of the Chronicles is infinite much in the very syllables of the former: and when he changeth the phrase, that change hath great vse, and should be marked in a translation. Such is the newe Testament: whose first oration fasteneth to the last speach of the olde. For *Gabriel* to *Zacharie* beginneth the newe Testament where the olde ended. And this should haue made the Church to haue hid the hidde Apogrypha, according to their name: and neuer to haue let them see the sunne of the Church. They breake the chayne: and make monstrous all the body of the Testament, absolute without it: and not admitting any word of it: for lãguage to any one letter, nor to any wit in style, articles or story. Infinite much of the newe testament might haue in the margent the Ebrew which it trãslateth. As this: *Grace and peace from God: Aarons* blessing, & this: *God knoweth who be his:* from *Moses* speach to *Coreh:* and *God hath not forsaken his people. Be thou perfect as thy Father in heauen is perfect*: from this, *Thou shalt be perfect with the Lord thy God,* and so infinitely. A Translatour should haue all this

Se the common translation.

The newe Testament is almost all frõ the olde.

in tables before him. So the Bible ſhould bee ſhorter for memorie by a quarter: when the minde ſhould ſee what was plaine afore, and is but repeated. And in facilitie ten times eaſier: ſhewing no newe matter to be in handlinge, but a commentarie of the old. *Moſes* ſong, Deut. 32. might be ſhewed al through in the Prophetes, *Paul*, *Peter*, *Iude*, & others. Howe we haue contemned all this: examples wee haue like the ſande of the ſea, that can not bee numbred. Two I could bring too haynous: eyther ouerturning, the one the maine of faith, in a Trāſlation: the other in a note caſting out the canonical with a Semicycle, as leſſe profitable, and drawing in *Tobyes Legenda aurea*, made as other Iewiſh, forbid fables, to breake all the frame and honor of Gods counſel: wherein we ſhewe that wee neuer knewe, howe the families guide the holy ſtory, in a moſt ſenſible dignitie: and what families might not excell the reſt, nor yet in any dignitie come neare the chiefe. And thus fiue partes of my eight are concluded. In our ſixt care facilitie of phraſe defended by the newe Teſtament, the Septuagint, and writers old indifferent for all nations muſt bee had. Here ſtudentes in Ebrew miſſe by curioſitie: as when they ſay: He that beleeueth ſhall not haſten. The Septuagint knowing that haſtening to vnſtayed thoughtes in the mind, and colour of face argueth ſhame: ſayd ſhall not be aſhamed. *Moſes* ſayth: The day of their deſtructiō is neare: and the caſe of the things ready for them haſteneth. Saint Peter tranſlateth him moſt oratoriouſly: though changing his order: *Their deſtruction ſumbleth not: and their iudgement of olde is not ſlowe.* The holy Ghoſt his trāſlation here ſhould ſtande. Many ſuch places come where the ſtrict propriety is too harſh. As, *If the iuſt haue his payement* (that is doubtfull to the ſimple) in Greeke, *is hardly ſaued:* very learnedly. Ignorance herein caught of late two ſides of ſtriuers tardy, about

The ſixt care Facilitie of phraſe. Curioſitie an enemy to this poinct.

about this: *God called for darknes and it came, and they were not disobedient vnto his worde.* Therein some defend the Ebrew, as they may: but marked not the verbe plural put impersonallie. The Greekes altered the relation of disobedience vnto the Egyptians thus: *As they disobeyed his worde.* Herein we had a very vnseasonable strife: with bitter contention, and extreme vnskilfulnes in the offenders and defenders. The Greekes knew well what the Ebrewe had: but sawe it harsh for the Greeke phrase: and that made them departe from proprietie, as paraphrastes may, retayning the sense.

Wher the 70 (to avoid an harsh phrase) dealt as paraphrastes, our vnreadinesse caused *Batrachomyomachiā*: wher a Grāmariā kite would cary awaye both striuers

And here I think it good to digresse a litle vnto the Septuagintaes story, for great vse of our present matter. Their time is said to be in *Ptolomy* the second his dayes: their nūber to be exactly seauentie and two, six of euery tribe. *Ptolemy Philadelphus* desirous of a famous Library, sent to *Iudah* for their best authours and translatours: and had them sent. They translated seuerall partes about fourtene chapters, as nowe we distinguish them: or some one might goe through some little booke alone. The copyes which they had with them in Egypt, were not vowelled nor accēted: But as some Printes yet are without eyther. Where both helpes are not, none without exceeding great paynes can hit vpon the trueth alwayes. The want whereof lefte the Septuagint vnto infinite errours. They were not all of like skill. The Translatours of *Moses* were very eloquent: yet the Translatour of Gods wordes to *Cain*, either of purpose hid his minde, or was very simple in Ebrewe. They who dealt with the storie, were likewise eloquent: and so in the Prouerbes and the Psalmes. The Grecian on Iob was a Poet reader: and cared not to yeeld euery saying strictlie, but what might be to Greeks familiar: The Translator of Ecclesiastes, was yonger in Ebrew thē Greek: he of *Amos* not the best: he of *Ezekiel* very learned. The diuersitie of

Of the Septuagint: that all trāslated not the same thing, but euery one his part, &c.

Gene. 4. If thou offre well, and diuide not wel thou hast sinned.

their ſtyle: and hitting nowe: nowe miſſing farre, in the ſame, tels that all did not al. Oftētimes they rather abridge then tranſlate: as on Heſter, & infinitely in the Prophetes. In myſteries and hard Phraſes often they deale exceeding wel. But very much they hid their minde: ſpecially for the worldes age betwixt *Adam* and *Abraham*. There was no other tranſlation but theirs in the Apoſtles age: and it was more knowen to the Iewes then the Ebrewe, ended from daily vſe fiue hundreth yeares afore. Therefore they vſe it exceeding much: In many places they leaue it & tranſlate moſt oratoriouſlie. It was often deceyued by miſtakinge Characters like: as, *Daleth* and *Reſh*, be: *D*. and *V*. *Caph* & *Reſh*: where the foot of *Caph* wanted Inke. In ſuch places, if the tranſlatours had borowed their neighbours copies, they had not miſſed. But they ſaw no reaſon of exact care, wher their labour was required only for a braue Librarie. *Syracides* that was a childe when they tranſlated, excuſeth the matter, how hard it was to trāſlate Ebrew into Greeke. Hard muſt it be for thos poor afflicted Iewes lothing Heathen, to affoord ſeauēty learned through all the Prophets Emblemes, Ebrew ſubtilties, and Greeke elegancy: where the Church neuer had ſeauētie, or I trow ſeauen that ſpent their life in Ebrew & Greeke for the explaning of the Bible. Their tranſlation was turned into Arabique, though that tongue is almoſt Ebrew, and into the neare Ethiopiā: either becauſe they had not exact Ebricians, or thought it not ſafe to differ. The vulgar Latin, and all ours, ſauing the Geneva follow it. And this is the cauſe why ours come ſo much ſhort of the Ebrew. And the defendours mynde to feede on ackornes when corne is founde out. Iudgement in a ſucking Babe is not weake, ſhort of a mans: more then theirs which cōpare ours with one able to abide triall by the Ebrewe, cometh ſhort of true learning. The Genevan folowed

3350. years difference Gene. 5. and 11. betwixt Ebrewes & Grekes, this yet amazeth the worlde.

The Greke Teſtaments words 4600 are, the moſt part, from the Seauentie.

The church neuer had yet ſeauen that ſpent theyr life in vowelled Ebrew and Greke exact antiquity, for the Bibles vſe.

folowed the Ebrew, though the French bragge how it folowed their: the Dutch how their. I trowe it is not inferiour to any of theirs: as D. *Trelcatius* often confesseth at *Leyden*. And I thinke the BB. reuiued the folowers of the vulgar Latin and the Greeke, least our people should bee too much amazed at the first, by the great diuersitie. But to returne & conclude: as memorie to marke howe the later folowe the former for light, and delight, so a learned facilitie is of vnspeakeable force. Nowe commeth in the seauenth poinct: the braue Greke termes either of the Seauentie, or of the Apostles better vsage. Their marking is of great importãce. And this should not only be a great help to shew still through the margẽt Gods handling al his old stories: but a matter of certaintie in difficulties. Some here sliding amisse, disgrace all. For example this may be taken: *Paul* sayeth: *We must giue more heede to that which hath bene heard, least we slowe:* our common translation hath: least at anie time we should let them slippe. Saint Paul had bene a babe, if he had thought that all Ierusalems Rabbines could forget vpõ what principles Paul disputed: or thoght that if the Rabbines had embraceft the rules & principles, they could soone forget them. Here the *Arabiques* translate elegantlie, *Naskitu: WE FALL.* The *Syriaque, Nabed WE PERISH.* Saint Pauls metaphore was taken from *Ieremies* lamentations, 4. in *Teth.* They are in better case whiche died by the sword, then which died by hunger: which slowed, as perced by wanting the fruite of the fielde. This trope called into the Iewes mynde *Sedekias* kingdomes fall: and warned of a farre greater, which soone fell vpon cõtempt of this warning. Of that *Ieruſalemy* hath a comon treatise, & whole booke vpon this: which all, Paul warned in one fit terme: that might not be turned to a base meaning, befalling no men of grauitie in any religiõ or reason. In this

Why our Bb returned to followe the 70. rather then the exact, true vnfallible Ebrewe.

The seuenth poinct: for stateli greek termes: to stand in the margent. 7

Ebr. 2. 1. verie coldlie trãslated: where Zub Lam. 4. or Luz, Pro. 3. is touched.

Taaniuth goeth vpon Ierusalems second and last destruction.

place the bare worde ſhould haue bene kept, or an other warranted. He that could not come to Saint Pauls reach: yet ſhould haue marked how from Pro. 3. his Greke word was takē: for a froward departing, & the word two wayes terrible, each leading to deſtruction, and both meeting togither, would be twiſe treſ-excellent. The brightnes of glorie, Eb. 1.3. expoundeth *Zemach*, or day-ſpring, Eſa. 4. to cleare all the Prophets: all Paul, and the Chaldy (vpon Eſai 4) a rare place of old Ionat. a Rab (of old Simeons age or neare) ſpeaking clearly of Chriſt. Now to teach vs, that, The *Syriaque* hath *Zimcha, Eſaies*. When thouſands of theſe come in ſingular great matters, better then commentaries to lighten eyes: all togither will make a mountayne of golden learning, and haue great force. Here a tranſlatour ſhould haue all that the newe teſtament tranſlated, noted in his Ebrew Bible: to be plentiful in the vſe of that helpe. So for this ſentence: *He maketh his Angels ſpirites, and his miniſters a flame of fyre*: not onely the Septuagint and the Apoſtles, but alſo the *Zoar* in many places ſawe that God ſpake of the Angels made like windes and flames. Wherein the facilitie of the matter ſhould bee warranted for better ſatisfaction of all: by all of indifferent affections. In this all tranſlations of learned tongues olde and ancient will much delite and ſtrengthen: the *Arabique* and the *Syriaque*: the *Chaldy* paraphraſtes, *Onkelos*, *Meturgeman*, *Ieruſalemy*: *Ionothan*, *Ioſeph* the *Blind*, *Aquilas*: the Septuagint. Yea & the fragmentes of *Aquilas Symmachus, Theodotion*. As when *Iacob* ſayth, the *Scebet* ſhall not depart from *Iudah*, till *Shiloh* come, *Aquilas* ſayth: by *Scebet* (in Greke *Sceptron*) he meaneth the tribe. He ſayd truely: Learnedly and to infinite good vſe. *Ieruſalemy* and *Barbinel* check vs rightly: for *Malachy*, Thus they ſay: For he hateth diuorcements: The Eternall is the ſpeaker. Here their authoritie is the ſtrongeſt

Zemach Eſa. 4. Apaūgaſma, Ebrew 1,3.

Shebet is in Moſes 32. times: & neuer a Sceptre in him, but, a Tribe.

of

of all humane: for vs, againſt them ſelues. The *Babylonian Talmud* is no leſſe: conſtruing *Ezra 1. Chron.* 3, That *Iechonias Aſſyr*, in ſtrait priſon made *Salathiel* his ſonne: here the *Talmud* for this one poinct is much worth. Moſt pleaſant are the Prophets words, turned by the Apoſtles: as *Sechi* & *Maos*, in *Ierem.* and *Peripſema* and *Scybala* in Saint *Paul.* In this ſorte all the Greeke Teſtamentes wordes might be brought into euery Bibles table: yea and the Ebrew two, with one leafe of Grammer introduction: whereby a few houres would yeeld a methode to iudge and ſtudie as occaſion and leaſure ſerued. A Linguiſt would as eaſilie performe this, as theſe his coũtrey lãguages. And this muſt be holden, that *Libanus* affoarded not more timber trees to *Salomons* houſe, then the Greeke Septuaginta doeth to the newe Teſtament: and the termes called into queſtion for diuinitie being in it are beſt expounded by it. Examples I neede none: infinite experience of daily ſtriuers ſhewe enough. And nowe comes the laſt poinct to comment by Scripture: ſo all *Salomons* Prouerbes may be ſet on the fitt ſtories: ſo the ſtories with their Prophecies. & the Pſalmes vpon the lawe: the Epiſtles vpon the Ceremonies much: much on all. The helpe herein would make the newe Teſtament, and the former Prophetes, as *Daniel, Eſaie*, and ſuch, eaſie, before the Reader commeth to them. And nowe I haue ended all partes touched in my entrance of ſpeach. Ornamentes aboue theſe, I haue elſe-where contriued into one woorke manie alreadie. To conclude, this I had to ſay touching tranſlation. The rare Honorable Earle *H. Huntingdon*, many yeares togither, vrged my will this way: whom one Earle of you, Nobles, of neare affinitie, ſucceeded in willingnes & ſo liberallie towarde charges, that vpon that (according to theſe eightfold obſeruations) ſomewhat, if God will, ſhall come to light.

The concluſion,

H. E. of Hunting. ſhold be honored ſtil of his true affectioned, to finiſh his beginnings.

And

And one of you Lordes requeſted me to write a common Epiſtle to you all: that you might ſo better knowe howe in time to agree for execution of good will this way. That requeſt I haue (as ye ſee) accompliſhed. And I hope your Noble learning will not expect an inflaming peroration. The dignitie of the matter is greater then any Oratour can match. And for perſonnages, none be ſo fitt as your ſelfes to vrge it. Profeſſed Scholers, who ſtudie to liue: and not liue to ſtudie, are commonly, being advaunced, hinderers of all that paſſeth the common baſe courſe. And as my furtherance for honorable wordes, workes, charges, and all tendring hath bene from the Nobilitie (from what ſide the contrarie: I will yet ſee, and nothing ſay) ſo I am free to chuſe whom I would honour in this motion. Vnder the terme of Nobilitie, as we here towards Germanie do, I conteyne all the ancient and good Gentry of the land: whom all I wiſh to haue a care & portion about the book of life. The deliberation ſhould be quick. The King of our language hath dealt very royally for his part: with a willingnes very readie. Yet my great deſire was, that Engliſh Nobilitie might be moued, to be at the charges of this trauell. And ſo I leaue the matter to your learned Honorable and Worſhipfull conſideration. From *MIDDELBVRGH*, in Sea-land, This 29. of May, 1597.

Your Honours to commaunde,

H. BROVGHTON.

A requeſt to the *Arch.* of *Cant.* to call in a corruption of a late Engliſh Cõmentation vpon *Daniel*, dedicated to the right H. Lordes.

YOVR Grace, overſeer of all learned matters in our Nation, and I, hauing a right in thinges of my owne trauel, and all our nation, as cõtemned or deceyued, haue bene iniuried by a Printer, who hath corrupted my commentaries vpon *Daniel*, ſpeciallie in the Ebrew: to the diſgrace of all the worke: and of all our ſtudentes. In the Ebrewe verſes of *Rabbi Sadaias* the letters which begin the verſes wordes, commonly fiue in euery rowe (beſides the Alphabet letter) ſtand for the Arithmetique, how often the letter entreated vpon, is vſed in the Ebrew tongue, and the Scripture textes agree in number: where, if any one letter be amiſſe, all the frame of the worke is marred. Moreouer for the Ebrewe textes all Printers and Writers thinke it a very groſſe part, euer to corrupt any Scripture text: as the Iewes glorie that in neither *Talmud*, nor any commentarie of theirs euer any text is corrupted by the citer. And they haue this a common ſaying: That to miſſe in one letter is a corruption of the whole worlde. Now when Iewes and Chriſtians ſee that thinges in Ebrew corrupt, ouerthrowing that preſent argument, ſtayning holy Scripture, and with ſkill rather of *Balams* Aſſe, then of learning, come forth, in England, where men ſhould be learned, & things offered vnto our Honourable Lordes, they will thinke verie baſely of all the Studentes of our nation. Thoſe verſes be a matter of ſo great importance, that a Profeſſour of *Cambridge* offered an Angell to haue one copye in written hande: and after myne came forth: two ſtudentes one of

Cambridge an other of *Oxforde*, desired me to put thē furth in fayrer and more distinct letters: and they would each vndertake copyes to fiue pounds: both ten. Herevpon I caused *M. Fr. Raphelengius*, the best of Printers, to print me a thousand: which I haue sent to Englande, to make our Diuines readier in great matters. Maister *Ioseph. Scaliger*, a Gentleman of rare learning, and Maister *Raphelengius* had neuer seene them before I sent them to *Leyden*: Both as good Linguistes, as any in the world: and learned men: to whom I am very much beholding for singular gentlenes in lending me bookes rare and of rare commoditie: such as our nation, I trowe, neuer yet sawe. A certen English man here, had by my gyft but one copy, and was shewed the vse of it: of whom I demaunded in sadnes to record it in print, what he esteemed of the matter: and he sayd that of trueth, he would not for twentie poundes bee without the copye and the matter. The case standing thus, I can not chuse but be grieued to see my Ebrewe studies so defaced, a good old worke and a rare monument, marred, & occasiō offered to haue our natiō for learning much contemned. The certeintie of the holy text in Ebrew, is a matter, as all called to grace, will confesse to be gracious. And that rare piece of worke of *Sadaias*, will seeme, to all, voyde of Papistrie, and endued with reason, to confirme much the certeintie of Scripture. Wherfore proceeding from an enemie, for the trueth, & grounds of faith, the corrupting of it should seeme a worke farre from grace. Besides these verses of *Sadaias*, a piece of the *Ierusalemy Talmud*, very plea sant and learned with Gentlemē learned in Ebrew, is corrupted in this Printers edition: whereas no open aduersarie could so much disgrace, as such a corrupter of matters brought about not without great paynes, pretending reuerence to the authour. I haue felt griefe in this kinde alreadie not a litle: by a booke collected from sundry fragmentes

mentes by a ſeruingman: and falſely reported to be notes from me. As that booke was in printing, I did cauſe the ſeruingman to ſhewe your grace of it, that the Printer had no authour for his worke: and, as he tolde me, the Printer was bound in fiue hundred poundes not to proceede: but by a bribe, ventured againſt his band, and vpon complaint anſwere was returned, that the Printer would noyſe how he was vndone. So againſt all that I could doe, forged ware, ſome ſtollen from me, ſome from others, and more kindes then *Labans* ſheepes coloures, were ſolde deare in *London*, and *Sturbridge* fayre, and ſtill fathered vpon ſuch as moſt loth it. As all trueth ſhould be trueth: ſpeciallie in diuinitie it ſhould be ſo. And the befooling of an whole nation ſhould not be counted a light faulte: in forging authours, by pieuiſh printers, & greadie of vnhoneſt gaynes. I was minded neuer to haue printed anie thing. But forgers of matters to be as mine, which I lothed, they forced me to leaue in print the whole veyne of my iudgement in Diuinitie, in the booke of Scripture concent. That any might knowe myne from forged ware. Nowe at my firſt printing much anger I had. When it came furth: the great Lord Chauncelour tolde the Queene, as he bragged, that in no caſe any countenance might be ſhewed me: & thervpon a Noble Earle, who had named vnto me a fine recompence of my ſtudy, hearing of the L. Chauncelours ſpeach, altered. And I to pay the L. Chauncelour, mynded to haue liued in Germanie: till I heard the Queenes aunſwere: That he commended, whom he condemned. For that the booke was ſchollerlike & all for the States good: where to knowe howe to ouerreach others, & not to doe it, argueth a minde bent to quietnes. Another gaue out wordes alſo to the Queene: vnlearned and malicious: of whom I will yet ſpeake nothing. Your Grace I muſt now commend for much humanitie, that tolde one, ſent in my

cauſe: that whatſoeuer you could doe for me, you would: So that I would acknowledge my friends. In trueth my L. touching preferments I was thus minded hitherto: that if my worthier in the common eſtimation ſtept before me: I would reioyce. But when two hundreth thouſande poundes a yeere is ſpent by the Church vpon ſuch as can not reade a line of the Bible: and I could not liue in Englande vnſollicited ſtill to preach: and was commended by the Queene, whom I trowe you will not checke, I ſee not why I may not require my recompence: as the Realme hath put the Queene in truſt to deale: and require it with as good a conſcience, as you may receyue one pennie of your tenantes. You gaue me counſell to be toward ſome Biſhop or ſome Lord as one ſayde to whom it ſhould bee tolde. The Queene or a Prince ſhould bee the onely Patron for one of my yeares ſpent in hard ſtudies. And the Counteſſe of *Warwicke* tolde that the Queene would not for all the prefermentes in the Realme, I went out of the Realme. In the time of deliberation, I pray your Grace, that Printers be not allowed to diſgrace my ſtudies.

Your Graces to commaunde,

H. BROVGHTON.

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